



C.J.

BISHOP'S LODGE,

KINGSTON, JAMAICA.

7 February 1916.

Robert E. Speer Esq.,
(Chairman)
The Right Rev. A.S. Lloyd, D.D.,
Congress on Christian Work in Latin America,

My dear Brethren,

It has been a great joy to me that you have been able to come to see me at Bishop's Lodge during the brief time that your ship is in this port, as I am not able to get to the ship to see you and others.

2. I am deeply interested in the Congress to be held at Panama to which you are proceeding. I have read with care the various Bulletins issued by the Preparatory Committee in New York. I cannot doubt that the spirit manifested in these advanced reports will prevail in the Congress itself, and that there will be a sincere desire on the part of all those who will ultimately influence the decisions of the Congress to make the full use of this great opportunity for obtaining reliable information as to the religious and moral ~~status~~ condition of the communities in Latin America, and the educational needs. I trust that when the final reports are circulated they will, together with the influences started at the Congress, help to begin a new state of affairs in the vast regions of country which you have under your purview.

3. May God give you His blessing, and therein the power to exercise a sound judgment and discretion, in what is said and in what is recommended; and grant that all may be done in the deepest love of truth and charity.

I remain,
Yours very truly,

E. Jamaica

Archbishop of the West Indies.

THE PANAMA CONGRESS ON CHRISTIAN WORK IN LATIN AMERICA

The Congress on Christian Work in Latin America was called by the Committee on Cooperation in Missionary Work in Latin American lands. This Committee grew out of a conference on work in these lands which was held under the auspices of the Annual Conference of American and Canadian Foreign Mission Boards in New York City in March 1913. That Conference appointed a small committee which was afterwards enlarged to embrace representatives of ~~the~~ ^{the} American and Canadian missionary organizations carrying on work in Latin America. This enlarged committee with the approval of the Home Missions Council and of the Foreign Missions Conference planned and carried through the Congress in Panama.

There were present at the Congress 304 delegates and official visitors from twenty-one different nations, and in addition 177 visitors from Panama. Of the 304 delegates and visitors from abroad 145 were from the Latin American nations and 159 from the United States, Canada, Great Britain, Spain and Italy. The delegates from Latin America included not only missionaries but the ablest leaders of the evangelical churches of Mexico, Porto Rico, Cuba, Brazil, Argentina, and Chile. From Mexico came Sr. P. Flores Valderrama, the head of the great mission schools in Puebla, Sr. Alejandro Treviño and Sr. Leandro Garza Mora of Monterey, Sr. Eucario M. Sein, now of Los Angeles, Sr. ~~G. Rinz~~ ^{ui} G. Rinz ^a of Matamoros, Sr. José Coffin of ^{ia} Paraiso, and Sr. Juana Palacios of Mexico City. Professor Andres Osuna was chairman of the Commission on Literature and had expected to be present to discuss it but his appointment to the chief educational office under the new government of Mexico kept him at home. From Chile, Roberto ~~Elphick~~ ^{Elphick} and Efrain Martinez, from Argentina F.A. Barroeteveña and Srta. Elisa Cortes, and from Brazil, Alvaro Reis of Rio, Eduardo Periera of Sao Paulo and Erasmo Braga of Campinas were among the Latin American leaders who came. The seven minute rule for ~~speakers~~ ^{speeches} in the discussion of the commission reports was no terror to these speakers. Some had predicted that the Latin Americans would not be able to get

under way under any such rule. On the other hand their speeches were more crisp and succinct than those of our English speaking delegates and often they rounded out their admirable statements before the time warning was given. All who were present came away with a deeper admiration and affection than ever for the earnest men and women who have been raised up to lead the forces of the churches in these nations.

The time and place of the Congress were both opportune. The war in Europe kept away delegates from Great Britain and Germany and France who might otherwise have come and there was great loss in this, but there were men present from the British and Foreign Bible Society, the South American Evangelical Union, the Wesleyan Missionary Society and from the Anglican Church in the West Indies, and the very shadow of the war drew closer together the representatives of the nations which are at peace. It would have been unfortunate ^{to} delay longer a meeting of Christian men and women from all these Western nations to construe in religious terms the problems of international relationship which it would be a calamity to conceive merely in their commercial and political aspects. Panama, as the event proved, was the ideal place for the gathering. Its central accessibility drew more delegates than could have come to any other place. Its great engineering and sanitary achievement was an attraction and a deeply profitable lesson to all, especially ^{to} the delegates from the North, while its social and religious institutions ^{and} atmosphere gave the delegates from the North East an idea of general conditions in many of the Latin American lands ^{and} supplied a new background to all their thought on missionary work. Two single facts will suffice for illustration: one, the almost complete emptiness of the churches in Panama City at Sunday Mass; the other, the weekly Sunday morning lottery drawing in the Bishop's residence, furnishing him its weekly subsidy and spreading among the people its morally demoralizing and economically ruinous influence. The unbounded hospitality of the Zone entertained many of the delegates, but most of them were housed in the Tivoli Hotel in Ancon. Here also the meetings were held in the ample ball room. Living together all the ten days of the Congress the delegates became one great family, and it was with positive pain that they ~~broke up and~~ separated at the close.

sessions were devoted to considering the reports of the Commissions. There had been prepared by competent commissions after months of correspondence and investigation and had been read by the delegates in advance. They proved to be a series of ^{valuable} ~~exceedingly~~ able documents, embodying the best information and judgments which have ever been made available on the subjects dealt with. Each Commission presented its report in a ^{full} ~~few~~ statements at the beginning of the day and had the right to close the discussion at the end of the day. ^{For the rest of the day} ~~In the time between~~ the Congress discussed the subject in seven minute speeches. From twenty to fifty ^{or} ~~there~~ ^{er} were heard ~~there~~ each day in a rapid debate which was sustained without any letting down for ten days. In no preceding missionary Congress has there been a better set of discussions, and the last day instead of marking a ^{relaxation} ~~retreat~~ lifted the gathering to the highest level.

Friday was devoted to the Commission on Survey and Occupation. Mr. E. T. Colton, as Chairman presented the report and in the following two hours speakers from all the sections of Latin America, beginning at Mexico and going south to Argentina and returning by Brazil to the Guianas, set forth such a vividly condensed and comprehensive picture of the whole Latin American world as has never been given before. We began with the inner conditions of Mexico as drawn by Dr. Butler and Sr. Garza Mora and closed with a rapid vision of Brazil from Sr. Alvaro Reis and of the Guianas from Dr. de Schweinitz. In the afternoon speakers described the intellectual and racial stratification of Latin America, the large body of "intellectuals" and students who have outgrown religion, the mass of superstitious people, the devoutly religious women, ^{the} ~~The~~ dead weight of illiterates, the millions of Indians, and then the Congress turned to face the great problem of missionary duty and of reefforcement of the agencies which are seeking to aid Latin America in coping with her great problems. How much is involved for the future appeared as the possibilities of the nations were unfolded: Colombia equalizing in area, Germany and France and Belgium and Holland and Portugal combined, and Peru equalizing France, Spain, Italy and

Switzerland. And the latent resources are not ^{material} national only. We were ^{told} reminded of Seward's statement after visiting Mexico that Benito Jnarez, who was a full blooded Mexican Indian was the greatest man he had ever met. He was reminded that he had known Webster and Clay and Calhoun. "Nevertheless", he replied, "I have nothing to retreat^{ac}." ~~retreat.~~

The next day, Saturday, was given to "Message and Method" which all felt would prove one of the most difficult themes of the Congress. There was, however, no report which commanded more general approval. It was presented by Bishop Brown, of Virginia, formerly a missionary of the Protestant Episcopal Church in Brazil, and his gracious spirit and a noble utterance of Bishop Oldham lifted the discussion above all paltriness and controversy. To make sure that no one would feel that he had been repressed, the ordinary rules of the Congress were laid aside and opportunity was given for free, spontaneous debate. The issue justified this course. At the close of the day it would be said that everyone who had desired to speak had been given the chance of speaking, ~~and that~~ While each individual ~~would~~ of necessity ^{spoke} ~~speaks~~ according to his own nature it was clear that there was a united sentiment that the one way to serve Christ and to preach the Gospel was by the loving persuasion of men and by the positive proclamation of the Truth.

The report on "Education" was presented on Monday by President King of Oberlin College. Ex-president MacLaren, of Mackenzie College, Brazil, Professor Burton of the University of Chicago, and Professor Monroe of Columbia University had collaborated with President King in preparing the report which is probably the best treatment of the subject of educational problems in Latin America which can be found. The existence of the great South American universities, older than our own, was a surprise to many and equally so ~~the~~ the energy and extent of the positivist or agnostic religious attitude among the students and leading men. If we need universities which stand for the Christian view in the U. S. and China and Japan, do we not need them in Latin America? The Roman Church believes we do and is building up a university in Chile. There is need of many Christian institutions, both schools

and colleges and universities. "I plead for one for Mexico" said Dr. John Howland, "If only the people of the U.S. ^Would invest the cost of one battleship in a helpful Christian university in each Latin American nation, the government ^Could send its battleships to the scrap heap." "There is no danger", said Sr. Valderrama of Pueblo, "of war between the U.S. and Mexico, because of the great body of Christian people in the U.S. who could not be brought to it, but it will be surer not to come if the U.S. will send down to Mexico a battalion, not of soldiers but of Christian teachers and missionaries."

Monday evening and Tuesday morning were devoted to "Women's Work". For the first time at a great missionary conference there was a distinct Women's Commission. Miss Belle Bennett of Kentucky was its Chairman. Its report and the discussions were admirable. Two Mexican women, Srta. Palacios of Mexico City and Srta. Elisa Cortes, now of Buenos Aires, made valuable contributions; and Miss Coope, working among the San Blas Indians on a little island in the Caribbean, and Srta. Monteverde of Montevideo, and Miss Florence Smith, of Chile, and other women revealed the field which is open for sympathetic service with and among the women of Latin America. "They tell me", said Miss Coope, who swept in like a sea breeze, "that I have no results just because I am working for the souls of these Indians. /Well," I say, "what do you mean by results?" "Oh", they say, "economic and social results". "Well", I reply, "when I came to my island there were no roads, but only paths where the Indians walked *duck fashion*. Now there are wide roads crossing the island in both directions where they can walk twelve men abreast. ^{Then} There were eight saloons, now there are none." On Tuesday afternoon, thanks to the thoughtful kindness of the Canal authorities which surrounded the delegates ^{at} every turn, the Congress enjoyed a trip through the Canal, going out by train to the Pedro Miguel ^{Locks} ~~Lake~~, seeing a ship put through, taking this ship through the Celebra Cut to Gatun Lake, seeing the dredges at work on the slides and returning via Pedro Miguel to Panama in time for dinner.

The conference showed itself of one mind in the discussion on "Literature" on Wednesday morning. Dr. Winton of Nashville presented this report in the absence of the Chairman of the Commission, Professor Andres Osuna, who was detained in Mexico City by his new duties ⁱⁿ ~~as practical head~~ of the educational work of the new government ~~in Mexico~~. No one doubted that here was one field where cooperation, just as in the publication and circulation of the Bible, is indispensable. The afternoon of Wednesday was devoted to a consideration of the "Preparation of Missionaries". Dr. Frank K. Sanders, Secretary of the Board of Missionary Preparation of the U.S. and Canada, opening the discussion. The work already done by the Board of Missionary Preparation made it unnecessary to have a special commission on the subject but it was too good an opportunity to lose to get the opinion of missionaries and of Latin American leaders on the qualifications needed and the best methods of acquiring the language.

The report of Commission VIII on Cooperation and the Promotion of Unity was taken up on Thursday to give time for further consideration of any of its proposals before the end of the Congress if desired. Dr. Charles L. Thompson presented the report and ^{I think} only one delegate raised questions as to the fullest cooperation among the missionaries and churches which were at work and he declared himself in favor of cooperation in principle. Those who were present agreed that never before had they realized more clearly or ~~seen~~ ^{seen} others realize more clearly the need of working together. Love and judgment combined to ~~press~~ ^{press} hearts and minds into accord. The only difficult problem was the same which had arisen in the discussion of the "Method and Message", namely as to the possibility of any sympathetic and friendly cooperation with the Roman Catholic Church ^{as an organization} in its work in Latin America. It was sorrowfully recognized that any such cooperation was not possible. But many testified to the possibility of cooperation in many ways with earnest individuals. The presence and the address of Judge Emilio del Toro of Porto Rico provided an immediate illustration. After speaking of the influence of religious liberty and of the open Bible in the United States Judge del Toro went on:

revelation to many , and its leaders and the Latin American leaders from other lands including Professor Monteverde of the University of Montevideo, who was President of the Congress, deeply impressed the delegates by their ability and devotion. Indeed throughout the delegates from the national churches on the various fields filled a place and made a contribution at Panama not equalled in any preceding missionary gathering either on the field or in the home lands.

The closing half hour of each morning session was given to a devotional address. The following were the themes and the speakers:

Friday,	"The Preeminence of Christ"	by Bishop Arthur S. Lloyd.
Saturday,	"The Ministry of Intercession"	by Dr. A. Mclean.
Monday,	"Lessons from the Early Christians",	by Prof. William Adams Brown.
Tuesday,	"Reality and Religion",	by President Henry C. King.
Wednesday,	"Christ's Vision of the Unity of All Believers",	by Dr. Paul de Schweinitz
Thursday,	"The Recovery of the Apostolic Conception of God",	by Dr. L. C. Barnes.
Friday,	"Secret of a Mighty Work of God"	by Bishop Lambuth.

These addresses cut deep but they healed the wounds they made. And the last hour of the Congress on Saturday afternoon when Dr. George Alexander spoke on "Jesus Christ, the Same Yesterday, To-day and Forever," and then the whole company passed together into the holy place of prayer, was a time when the actual experience of unity in Christ transcended all talk about it, and for the hour at least fulfilled in the lives of those who were there the great prayer of our Lord.

The evening sessions of the Congress were filled with addresses:

Friday	"The Claims of Christ on Thinking Men", Professor Erasmo Braga. "The Christian Faith in Age of Science", Bishop F. J. McConnell.
Saturday	"The Care and Custody of the Scriptures", Dr. John Fox. "The Power of the Bible in the Life of Individuals and of Nations", Rev. A. R. Stark.
Sunday	"The Religious Significance of the War", Dr. John R. Mott.
Monday	"True Leaders the Fundamental Need", Rev. Eduardo Carlos Pereira. "The Price of Leadership", Bishop Homer C. Stuntz, D.D.
Tuesday	"The Importance of Work for Women", Miss Belle H. Bennett. "Social Work being done by the Women of Uruguay", Senora Anita de Monteverde. "Women's Work in Mexico", Mrs. John Howland.

- Tuesday "The Women of South America", Miss Florence E. Smith.
"Observations of the Women's Movement in the World", Bishop L.L. Kinsolving
- Wednesday "The Principles and Spirit of Jesus Essential to Meet the Social Needs
of our Time", Judge Emilio del Toro and President Charles T. Paul.
- Thursday "The Triumphs of Christianity", Dr. John F. Goucher.
"Conditions in Latin America", Bishop L.L. Kinsolving.
- Friday "The Vital Power of Christianity - How Realized and Maintained",
Rev. Alvaro Reis and Dr. James I. Vance.

These addresses and the reports of the Commissions and the discussions will all appear in the reports of the Congress. These will be published at once in three volumes which can be obtained, if ordered at once for two dollars for the set, from the Missionary Education Movement, 156 Fifth Ave., New York City. There will also be a popular one volume report, by Professor Harlan P. Beach, which can be obtained from the same address for one dollar. These four volumes, if ordered now, can be secured for \$2.75.

The Congress not only had the heartiest welcome from Panama and the Canal Zone. It also sought to leave a blessing behind. Series of meetings were held in the cities, at the club houses, in the churches and at the army posts. Everywhere there was warm response to the simple and loving presentation of the old and ever new Gospel of life and joy and power.

There was a deep feeling as the Congress drew to a close that it would be wrong not to provide for some continuance of its spirit and for practical cooperation among the various agencies in such ways as they could much more effectively do together. The Committee on Cooperation already in existence seemed to be the proper organ to use for such purposes. Without dissenting vote, accordingly, the Congress took this action:

The members of the Panama Congress on Christian Work in Latin America recommend:

I. That the Committee on Cooperation in Latin America be enlarged and reconstituted so as to consist of the following:

1. An American and Canadian Section composed of one representative of each mission agency of the United States and Canada which is sending and maintaining missionaries in Latin America, and of a number of coopted members not exceeding one-half of the number appointed as representatives of the various American and Canadian mission agencies of which coopted members at least one-half shall be delegates in attendance upon this Congress.

2. A European Section composed of one representative of each mission agency of Great Britain and of the Continent of Europe which is sending and maintaining missionaries in Latin America, and of a number of coopted members not exceeding one half of the number appointed as representatives of the various British and Continental mission agencies.

3. *Ex officio* members consisting of the Chairman and the Secretary of the committee or council representing the missions and churches of each country or group of countries in Latin America.

(Note: It is understood that the functions of the Committee are consultative and advisory, not legislative and mandatory.)

II. That there be an annual meeting of the American and Canadian Section, and also of the European Section.

III. That the American and European Sections of the Committee shall each have an Executive Committee numbering approximately one-third of the total membership of the Section.

IV. That the Executive Committee of each Section shall, as a rule, meet once each quarter to carry out the general policy and instructions of the Section.

V. Owing to the fact that the European missionary societies with work in Latin America have been unable to be as fully represented at the Panama Congress as would have been the case under normal circumstances, the perfecting of their part of the organization will obviously have to be deferred until such time as the conditions are, in the judgment of the European missionary leaders, favorable for such action. The Congress would, however, express the earnest hope that this indispensable cooperation on the part of the European mission agencies may be developed as rapidly as possible.

VI. That the American and Canadian Section should, as may be desired by the cooperating bodies, take steps promptly to give effect to the findings of the various Commissions in the light of the discussions of the Congress, so far as the cooperation of the missionary agencies of the United States and Canada is concerned.

VII. That the matter of ways and means of common action between the American and European Sections shall be worked out after the European Section shall have been organized.

VIII. That the *ex-officio* members representing the Latin American committees be regarded as eligible to attend the meetings of both the American and European Sections.

The Rev. S. G. Inman is Secretary of this Committee and his address is 25 Madison Avenue, New York City.

An unique feature of this Congress is the series of deputation and regional conferences which grew out of it. At once upon the adjournment of the gathering a deputation started for Cuba and another to Porto Rico to hold conferences in these islands to carry to them the lessons and spirit of the Congress and to plan the most efficient development of the work. A third and the largest deputation started south to hold conferences in Lima, Santiago, Buenos Aires and Rio de Janeiro. The Conference in Mexico, rendered impracticable by present conditions, is planned for October.

Already the Panama Congress has provided an object lesson of love and fairness and right spirit in dealing with difficult problems of missions and church relationship. It has promoted friendship and has added to the stock of inter-racial good will. It has led to a new interest at home in Christian work in Latin America. It has brought together in sympathy and trust and common purpose leaders of the evangelical churches of North and South America. It has breathed new courage and hope into the hearts of lonely and scattered workers. It has led to a clearer discernment of the need of cooperation in tasks which are too great for us to compass in aloofness. It has sounded a call to a fuller fellowship of faith and race and to a recognition of the fact that not geography, nor political sympathy, nor commercial interest, nor science nor trade, but only Christ can ever unite the nations of the North and South or of the East and West.

1. General success - Almost doubt as to reality of the same
- 2 Time & place ideal. & criticism
- 4 Representation.
3. Attitude & influence in Panama.
- 16 Moore - spirit.
- 13 - The record in the Cooperative Committee. Unanimity
- ~~8~~ ~~Understanding~~ addresser.
- 5 The Latin American. No. quality.
- 12 "The two Congresses" - Drawing room & laundry.
- 6 The groups on the way to Panama
- 14 The regional conferences.
- 15 G. with Edinburgh - makes more family. more native, on the ground.
- 11 The question of attitude at Rosario, a statement, Cooper-
ation
- 7 The Commission Reports.
- 9 The devotional addresser.
8. Europe - relation to problem. Just men. Spain. France.
- 10 The true diagnosis of the problem. The strata of life

Ignorance
 Immaturity
 Inequality
 Indifference
 Isolation
 Injustice

March 1916

petition with other races and nations of lower standards. What will become of our American standard of living if we must compete with the millions of China, organized for industry on the basis of cheap child- and woman-labor? If the world is to be saved, we must save it from God's viewpoint and call it a world-wide brotherhood.

Christianity Alone Has an Adequate Program

Christianity is the only religion which has a social ideal and program along with

the dynamic to carry it out. The international labor movement is the only other organized effort that has a world-wide goal. It has not yet touched as many peoples as the missionary movement, and unless it get the Christian dynamic, its vision will fail and its faith falter. The challenge of the world-wide social need to every Christian is to get a faith big enough to believe that the life of God can be made real on earth in the world-wide brotherhood of man, a faith strong enough to carry men through the long tasks that have to be done before the Christian civilization can be accomplished.

Our Attitude Toward South America

Extract from an Address by

Bishop L. L. Kinsolving

South America is the elder sister of North America. Long before the first Churchman sailed the waters of the James, long before the Pilgrim Fathers dreamed of the Mayflower, before the first Swede settled in Delaware, or the first Dutchman in New York, there were thriving towns and trading posts from Panama down the west coast, from Cape St. Roque down the Atlantic literally as far as Buenos Aires. There was the Spanish civilization planted. It was not decadent civilization, for at that period the Spanish soldiery were the first soldiers of Europe. The Portuguese who settled Brazil, which is about half the South American continent, were at that time the path-finders of the seas. So with a half-century start of us, in a wide continent with every variety of topography, in the best watered section of this earth's surface, where great rivers afford mains of commerce to the ships of the world, they began their task of dominating a wilderness.

The Challenge of Need

The imperious spiritual need of South America is implied in its spiritual barrenness. As we look to-day we see a country commercially, industrially, governmentally, educationally and religiously, admittedly inferior in its progress to that which has been attained on the northern half of the American Continent.

That contrast presents a challenge. In meeting this challenge one great truth should be safeguarded, namely the truth enunciated by our Lord in his prayer, "As Thou, Father art in me, and I in them, that they may be one in Us," a prayer for his followers of every name, who confess the one name of Christ as the Crucified and the one Mediator between God and man. Whatever may be the defects of the dominant church in South America as is seen to-day from the Texan Rio Grande to the Tierra del Fuego, the great forces represented by the missionary should undertake their high task in the South American Continent with sympathy for all that has been done, as well as frank confession of all that has been left undone for the moral uplift of those peoples. They should approach that task in the spirit of highest diplomacy, appealing to the best traditions of the Spanish and the Portuguese races, avoiding any apparent purpose of Americanizing them, but bidding them in Christ's name to stand in the strength of their finest traditions, and be better Brazilians, better Argentines, better Chileans, better South Americans in the liberty wherewith Christ made them free.

A Constructive Program Needed

The work should be constructive rather than critical. These republics should be sown with the Bible, the word of God, the

fountain of truth, and of religious and civic liberty. Churches should be planted and groups gathered everywhere, who may look into the face of the Christ, the one source of personal purity and spiritual power. Thus a new moral atmosphere will be created throughout the length and breadth of that great continent, in which the national sins of to-day can no longer live, the wide prevailing sensuality, which is appalling, the spirit of gambling everywhere prevalent, the dark ignorance as to God

and Christ, the Way, manifestly the only way, the Truth, manifestly the complete truth, and the Life, manifestly the eternal life of men everywhere.

We missionaries the wide world over, wherever souls lie in darkness, in Latin America as well as in the pagan regions of the earth, shall work for that yet far-distant day when according to Christ's prayer, other paramount and absorbing claims shall have been forgotten in that unity for which the great High Priest prayed.

The Unity of Missions

R. B. Eleazer

Time was when people may have felt justified in making a distinction between home and foreign missions; but in this day, when the world has become merely a great neighborhood, there remains no room for such a distinction. With people from other lands flocking to our shores at the rate of a million a year, foreign missions must be recognized as a vital factor in the future welfare of our own country, in so far as it affects favorably the life and ideals of the lands from which these millions come to mingle with and become a part of our own civilization. What we do for them, in a very direct way we are doing for ourselves.

This fact is further emphasized in these latter days by the multiplicity and closeness of international relationships. Japan, coming rapidly to the front as a world power, will inevitably find its interests conflicting with those of the nations of the West, notably with those of the United States. How these differences shall be met and adjusted, whether in the spirit of mutual forbearance and brotherhood, or in that of utter selfishness and brute force, will be determined largely by the degree in which Christian nations in the meantime, through the agency of missions, communicate to Japan the spirit of Christ. China, fast developing national consciousness, and soon to come into its own as one of the greatest nations on the globe, will be a powerful factor in world affairs, whether for good or ill it is for Christian missions to determine. So far as we can judge by present indications, we can speedily make China Christian if we will. If we do not, we may prepare to pay the penalty when a

great and capable nation, numbering one-fourth of the human race, projects its four hundred millions of heathen into the currents of the world's life. Then, if not before, we shall realize the significance to ourselves and our own of what we to-day are doing or neglecting to do for China under the name of foreign missions.

By exactly the same line of argument, it is equally clear that home missions, so-called, is at the same time no less a foreign mission agency. The impact of our civilization upon the heathen world will be a power for good precisely in proportion as it is truly a Christian civilization. Christendom may preach Christianity to the heathen world all it will; but if it practises something else, there is small chance that its preaching will be given much heed. It cannot do effective missionary work abroad unless it is struggling at home toward the ideal of the Kingdom of God.

There is a further consideration of great significance in the fact that, of those who come to us from other lands there is a constant homeward-going stream of three hundred thousand annually. This is fifteen times as many as all the foreign missionaries at work in mission lands. What a factor in world evangelization would be these three hundred thousand returning immigrants could we but touch and Christianize them while among us!

From every standpoint it is clear, therefore, that if ever there was a line of demarcation between home and foreign missions, the line has now been obliterated and may well be forgotten, except as a matter of convenience.

RECEIVED

FEB 18 1917

Mr. Speer

AMERICA
NATIONAL CATHOLIC WEEKLY
FIFTY-NINE EAST EIGHTY-THIRD STREET
NEW YORK

February 15, 1917.

Mr. Robert Speer,

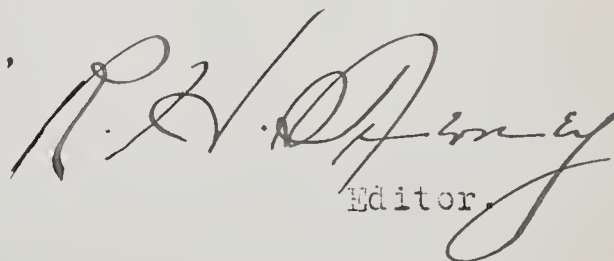
156 -- 5th Ave.,

New York City:

Dear Sir:

I beg to acknowledge your letter under date of February 9. I am very grateful for the information that "Cardinal" Liguori was in reality St. Alphonsus Liguori. But may I point out that you have not answered my second and more important question, to wit: Where can I find the original statement that "the most virtuous priests are constrained to fall once a month"? In answer to this query you direct me to an unverified citation by one Robertson. But I submit that Robertson is not St. Alphonsus Liguori, and you quoted the latter not the former. Therefore, as the evidence now lies, it would be natural to conclude that by pretense of first-hand knowledge, you attempted to fasten the badge of infamy on the priesthood, on the authority of a saint, with whose sentiments you are unacquainted. In the hope that this is not true, I ask you once again to tell me where I can find the original statement of St. Alphonsus, to the effect that "the most virtuous priests are constrained to fall once a month". The second part of your letter can be taken up later.

Very sincerely,


Editor.

RELIGION IN LATIN AMERICA

To The News:

Thanks to the many zealous ministers of the Gospel in solemn congress convened in the Panama region, we have learned much of late through the medium of the press concerning the "sad state" of religion in the Latin American countries.

We have been told in deeply pathetic tones that infidelity is rampant, that helleb in a Supreme Being (God) has lost its place in the minds of many, that thousands are unbaptized and other thousands are living in unlawful wedlock. Incidentally we are informed that the cause of the many unbaptized and the multitude of illicit unions is the rapaciousness of the ministers of religion, who demand a fixed sum before the child is baptized or the couple united in marriage.

Such news would indeed be sad if it were an exact account of Latin American religious conditions as they are. Perhaps it would be better for us, who are remote from those "poor benighted people" to take such sweeping condemnation of our Latin American neighbors with the proverbial grain of salt. Before we give unreserved credence to such sensational press reports it were well for us to sift reasons and consider facts.

Therefore, be it remembered that the so-called Pan-American Religious Congress convened in the Panama country is not Pan-American. The greatest Christian body in the American continent is not represented there—the Catholic Church—and it is to be feared that those bodies represented there are not all most amicably disposed toward the interests of the Catholic cause. And this is the very fount from which the press dispatches came to us. What, therefore, should a liberal, unprejudiced people think of such reports? Gullibility, we hope, is not a characteristic of American people.

Be it likewise remembered that Latin America is overwhelmingly Catholic.

With those facts in view, I beg to state that what has been recently given out by the members of the said congress as news is nothing new—it is the same old story in the same old way. The atoms of truth in the reports are so miniature that it would take an intellect of a most delicately telescopic nature to discern them. Here, as in any other matter, 95 per cent falsehood and 5 per cent truth make a beautiful compound which the logisian calls a fallacy.

That there are infidels and atheists in the Latin American countries I don't doubt, but overenthusiastic religious workers would do well to remember that we are not all saints at home. We have here a copious supply of the infidel and atheist type—indeed, a proportionately greater quantity than the "benighted" Latin American countries have yet produced. Alarmists, why not begin your charity at home? Is an infidel or an atheist in Latin America a more dangerous commodity than a United States infidel or atheist? Or can it be that the soul of a Latin American infidel or atheist is more valuable than that of a United States infidel or atheist? I fail to see it that way. Therefore why make distinctions without differences?

A word with regard to the unbaptized and unlawfully married of Latin America and the alleged cause producing such conditions. That children remain unbaptized in the Latin American countries because of the inability of their parents to pay a fee for the performance of the baptismal ceremony I absolutely deny. No child desiring the rite of Catholic baptism remains unbaptized in Latin America or any other country by reason of the poverty of its parents, and no priest can deny the God-given rite to such children under pain of being unfrocked.

That an offering on such occasions is expected is true, as the Latin American priest lives mostly on such offerings. But if it can not conveniently be given well and good. That there may be isolated cases of extra selfishness in this regard I will not deny, though I am not cognizant of such. But isolated cases prove nothing. There was a Judas amid the twelve—there may be one or more in the Southern countries. But surely it would be a strange contortion of logic to brand the whole priesthood of Latin America as infamous because of the presence of a Judas or two. Who would stamp the eleven with the seal of infamy because of the infamy of the traitor Judas?

In considering the numbers of unbaptized in the Southern countries we had better not lose sight of the fact that there are approximately fifty million unbaptized right here in our own so-called Christian country—50 per cent of the entire population. Why? Is it because of the greed of ministers? No one thinks so and I would hate to believe so. They are so because they choose to be so. Has a person in Latin America not the same right to remain unbaptized as a citizen of these United States? I believe so, for aught I know. Therefore, why lay at the door of the church the charge that many are unbaptized in Cuba, Brazil and such Catholic countries? Some men will persist in construing things after their purpose strange from the purpose of the things themselves. Logic may be a scarce commodity at the Pan-American Congress; no, it is not right to think of such an illustrious assembly devoid of logical reasoning, but we believe it may not be convenient to the purpose to use it. Therefore logic is on a vacation while the congress is in session.

Now, a last word as to the number of illicit marriage unions in Latin America. Well instructed Catholic Latin Ameri-

cans are married by their priests; some few ignorant people are married by the magistrates, other few are married by ministers to whom they bid a long farewell when the ceremony is performed, for he rarely ever sees them again.

Most of the illicit unions are between negroes, and ignorance of marriage laws is the predominant cause of such unions. It would be interesting statistical reading to make a computation of the numbers of such illicit unions here in our own country. Such statistics would act like the glow of revelation upon the minds of Americans who are alarmed concerning the sad condition of religion to the south of us.

Who has not heard of the "white trash" of certain parts of our own country? There open sinfulness and unfaithfulness to wives and such like is a matter of sure knowledge to any person who spent a week in such regions. Are they Catholics? I scarcely think so, and they scarcely believe so. Did the "high prices" of their ministers induce this sad state of affairs? I hope not and I believe not.

The vile attacks of those not of the household of the faith upon the Catholic sacraments and ceremonies in southern countries have confused the minds of the simple and unwary and brought some to dormant neglect of their most sacred duties. Hence the many unbaptized and the equally many illicit marriage unions. Do they now need more funds to make confusion more confounded? Let's hope not.

Generous, charitable, God-loving people do not allow a tissue of falsehood to obscure truth, nor let their purse strings loose upon an alien soil while millions need their charity at home, and we have yet about fifty millions devoid of religious affiliation and baptism of any kind. Work enough for us all for many a weary day. What think ye? Shall the fascination of trifles abroad obscure greater ills at home?

JAMES W. COTTER.
Galveston, Tex., March 4.

RECEIVED

APR 3 1916

Mr. Speer.

YOUNG MEN'S CHRISTIAN ASSOCIATION

GALVESTON, TEXAS

PHONE 15

Thursday, March 30, 1916

My Dear Brother:

WJ

I clipped the enclosed from the Galveston News and thought it might be of interest to you if you had not seen it.

Sincerely yours,

Judson B. Palmer

C H A P T E R I I I .

THE PROBLEM OF THE ROMAN CATHOLIC CHURCH.

The opinion of evangelical Christendom continues to be divided regarding the necessity and legitimacy of evangelical missionary effort on the South American Continent. This division of opinion has its origin in the divergent views which are held upon two fundamental issues. These are: (1) To what extent does the Roman Catholic Church as such embody New Testament Christianity? (2) How far have the activities of that Church in South America constituted an adequate effort to evangelize and Christianise the Continent? It is no part of the task of this Commission to consider the controversial questions connected with the former of these issues. We shall deal only with the second, and by so doing, take our stand strictly upon questions of fact. It will be our endeavour to present the different phases of Roman Catholic activity in South America with a view to providing material whereby a reasoned and dispassioned opinion can be formed with regard to the legitimacy of evangelical missionary effort on the Continent, and conclusions reached as to the attitude which such activity should assume towards the dominant religious system.

As the Roman Catholic Church is world-wide in its ramifications and as all its parts constitute an organic whole, under the control of a single head, it is of importance that we should preface the study of South American Catholicism by a bird's-eye-view of Catholicism in the modern world.

The Roman Catholic Church in the Modern World.

During the last decade Roman Catholicism has given new signs of life

and vigour. The crisis through which civilization is passing has favoured it. Many nations have reestablished or established for the first time diplomatic relations with the Vatican. This gives the Papacy new prestige and a widened sphere of influence. There are indications of a distinctly Romeward movement in several quarters. The Anglo-Catholic movement in England threatens to affect seriously religious life in that country by the secession to Rome of a large group of Anglican and a smaller group of Non-Conformist clergy. In France, the famous monarchist, Charles Maurras, himself an avowed atheist, champions the cause of Catholicism. In his book, "La Démocratie Religieuse", published in 1921, he regards the Roman Catholic Church as the only bulwark against social anarchy. The dictators at the helm of state in Italy and Spain are ardent supporters of the Church for political reasons of a similar order. Literary men like Chesterton and Papini have come under the spell of Catholicism in recent years, and their writings shed a glamour over the system and what it stands for. A sense of weariness and uncertainty consequent upon the clash of opinions in every department of life; a longing for an harbour of rest, stillness and beauty where the only voice heard will be that of Authority; the haunting dread of a social cataclysm; the appeal of a system hoary with age, supernaturally founded and sustained, presenting a united and unmovable front amid embroglio of waning ideas and institutions - these are some of the causes that contribute to this Romeward movement.

The Papacy, on her part, has not been passive. Vatican policy in recent years has been dominated by a new vision of world dominion and its diplomacy, both ecclesiastical and political, has been directed towards creating new loyalties in the hearts of friends and kindly thoughts in the minds of strangers. Account has been taken of the wave of nationalism that is sweeping across the mission fields, and new native bishops

have been appointed in a country like China. Two new cardinals have been gifted to the United States. The countries of South America have been visited recently by a special envoy representing their Spanish and Papal Majesties. The Pope aspires to be supreme arbiter in disputes between natives and classes. What does it all mean - the prologue of a new world drama, or the epilogue of an old?

2. The Distinguishing Features of Spanish and South American Catholicism and its Missionary Record.

Roman Catholicism was introduced into South America in the sixteenth century by the "Conquistadores" and has continued since to be the religion of the Continent, as it was, and is, of the motherlands of Spain and Portugal. In Venezuela, Colombia, Peru, Bolivia and Chile, it is the official religion. In Brazil, Ecuador, Uruguay and Paraguay, Church and State are separate. In the Argentine Republic the relation between the two is anomalous. There is no official religion, but the State recognizes the primacy of the Roman Catholic Church in the country.

We alluded in Chapter I. of this Report to Spanish mysticism and Spanish religious fanaticism as peculiar expressions of the Spanish spirit. Let us here consider some of the distinguishing features of Spanish and South American Catholicism. This we can best do by studying the significance in the religious life of the people of such concepts as the Cross, the Christ, the Virgin and Worship.

The Cross, as a Christian symbol, bespeaks reconciliation and peace; but in the religious life of Spain and South America it has not had this significance. It has rather been an emblem of politics and imposition. Through its association with the Spanish war of Re-Conquest in the fifteenth century, and subsequently with the horrors of the Inquisition, this supreme symbol of good will became debased into an emblem of war and

political unity. In 1492 the soldiers of the Cross dislodged the defenders of the Moslem crescent from the fortress of Granada, and henceforth the Cross became converted into the symbol of national unity and of war to the death against heresy in Church and State; in a word, against everything which might be regarded as a dissociating principle in the life of the Spanish nation. This dread symbol of unity became the fiery Cross of aggression in South America. Quechuas and Guaranis had needs bow before it and accept the faith which it represented, or suffer extermination. When the days of a crucifix was held before the eyes of the Inca Atahualpa, and a mechanised image of the Crucified dictated death sentences in the hall of the Inquisition in Lima, the Cross has never been able to entirely dissociate itself in South American religious life from the suggestion of being a gauntlet thrown down to heresy, a sinister challenge to believe under pain of material loss in this life and damnation in the life to come.

In the religious art of South American Catholicism, Jesus Christ is represented either as a babe in His mother's arms or as a tragic figure upon a Cross. That is to say, He is enshrined in popular thought and imagination as an object for the exercise of maternal affection or compassion. The typically Spanish Christ - the Christ of the famous picture of Velasquez, for example - is the symbol of pure tragedy. According to Unamuno, the Spanish race has seen in this tragic figure the symbol of its own tragic history. The reality of the risen Christ and the note of triumph associated with His resurrection has had practically no meaning. The truth is that the historic Jesus has always appeared to the Spanish Catholic mind as an essentially shadowy and bloodless figure, immeasurably removed from ordinary life, a figure so charged with divinity as to be bereft of humanity. To speak in theological language, the

the Spanish view of Christ has been docetic. The divine has been exalted at the expense of the human. By regarding him simply as an Actor in the drama, or as a divine automaton lacking self-determination, a gulf has been established between the Son of God and the struggling and sinning sons of men. The Christ of the Sermon on the Mount and the Christ Who cleared the temple courts of the soulless exploiters of religious faith, has made little or no appeal. Only the strictly theological and miraculous aspects of the personality and works of Jesus have had any influence in South American religion; nothing more natural, therefore, than that prophets with a message for life in all its aspects have been remarkable for their absence, and that a gaping chasm has existed between religious faith and moral action. Jesus Christ has exerted no transforming or controlling influence upon life.

Another fact worth observing is that in popular religion, Christ has become a local deity. In a country like Peru, Cuzco has its Senor de los Tumblores (Lord of the Earthquakes), Ica its Senor de Lurin (Lord of Lurin), Lima its Senor de los Milagros (Lord of Wonders) and Callao its Senor del Mar (Lord of the Ocean). In each case this local Christ is associated with a particular image.

The Virgin, as a religious personality, occupies a chief place in Roman Catholicism regarded as a system; but in South American Catholicism, the mother of our Lord occupies, we believe, a place altogether unique. She has come to possess a religious value more important than that of the Father or the Son. In this connection, the famous version of Matthew 11:28, inscribed above the door of the Jesuit Church in Cuzco, may be quoted: "Come unto Mary all ye that labour and are heavy laden and she will give you rest." Mary is, in the popular faith, the supreme intercessor and court of appeal, being invested with the mother love of God, with that love which in evangelical Christianity is associated with

the human life and high-priestly office of Jesus Christ.

To say that Roman Catholic worship as contrasted with the worship of Protestant churches is more highly ritualistic is a truism; but in South America worship is more elaborately ritualistic than in other Roman Catholic countries. It is ritualism which borders on a gross and tawdry materialization of religious symbols. The eminent South American writer, Barcía Calderón, says in one of his articles entitled "Catholic Restoration": (1)

"American Catholicism (meaning South American Catholicism) has become converted into a social formula and elegant rite. Parasitic practices drown traditional belief. Minute precepts are substituted for mystic fervour, moral elevation and the pre-occupation of destiny and of death. Many of our Catholics lack profound religious life and live, according to the expression of an Italian critic, in the fetichistic adoration of their saints, of whom they ask the favour of a good harvest, or of a prize in the lottery".

It must be admitted, however, that in recent years efforts have been made to give the sermon a more prominent place in worship and portions of the Scriptures are regularly read in the religious services on Sundays. At the same time, it has been stated over and over again, by men who are sentimentally favourable to the Roman Catholic Church, that the priesthood exercises no prophetic mission from the pulpit, that no guidance is given to the people on the great moral and spiritual issues that agitate the modern mind. "The hungry sheep look up and are not fed."

Turning now to the history of the Roman Catholic missionary effort in South America, we find undoubtedly many noble names and the record of many noble episodes. Much noble work is even being done at the present time in the great forests of the interior; but when full allowance has been made for such names, for such episodes and for such activities as those mentioned, we make bold to say that the history of Catholicism

1. In his book "Ideologías"

in South America is not associated with the transformation of human character nor with the modification of human customs and institutions in the direction of true moral progress. Dr. José Galvez provides us with a statement on this subject which is worth reproducing.

"With regard to the Catholic Church, I think that in America, in general, viewing things in an unbiassed way, it did much good at the beginning, and might have continued doing so had it become more humanised. It seems to me too ritualistic, too formalistic, too sumptuous to respond effectively to the spirit of the gospel, from which it has been drifting farther and farther. In South America Catholicism was organized too much as a power. During the Colonial period nothing was more frequent than conflicts and differences between the Archbishops and the Viceroy's..... It was common for priests to use their sermons to attack the Viceroy's..... The Catholic Church after a little time neglected her missionary aspect in the true sense of that word, and when once organized, slumbered into the simple pursuit of a life of ceremony. That was the reason, as I see it, of her failure to spiritualize the Indian. From this point of view, a Church which has not been able to bring about that religion should determine conduct, has not achieved the essential end of her existence. The Catholic Church succeeded in South America in completely dominating the upper classes (an achievement which did not involve conquest); but it has not educated the Indian nor evangelized the social masses in the sense of infusing into their hearts the love which evangelization involves. It is a fact of history that the institutions of charity, without exception, in these countries, owe to the Church everything, or almost everything that has been achieved in the matter of social service; but the Church did not create people in which the Christian religion in general with a love for their neighbour in the great sense in which the Christian religion in general should create them. Perhaps this is the reason why America has not produced, at least in a form which is really apparent, the Christian type in the pure sense. There was in the Colonial epoch a very interesting Creole in the person of the blessed Fray Martin de Porras, in whom is found a sentiment of charity and love extending to all beings, even to animals, and in whom there shines a kindly Franciscan attitude towards life; but he is unique. The missionary, such as history presents him to us, had great merits, but at bottom he was nearer the spirit of the "conquistador" than any other. He was an heroic being who dedicated his life to exploring the country and to reclaim savages. National geography owes to these men invaluable services. They were valorous and admirable in many senses. They contributed in no small degree to the civilization of remote regions of the country; but their action in matters purely religious did not achieve what they undoubtedly intended it should."

It is certainly not to the credit of the South American Catholicism that she has never seriously faced the problem of Indian education, nor of breaking the power of the alcohol and coca vices which enthrall the

millions of Indians who occupy the high plateaus of the Andean chain. Not only so, but it must be added that in spite of the missionary activities of the Roman Catholic Church, the Indian population and a great section of the Creole population have remained pagan in religious practice and belief.

3. Present Status of the Roman Catholic Church in South America.

Having considered some of the characteristic religious concepts of South American Catholicism and examined its missionary record, we proceed to ask what is the actual position of the Church in South America.

a. Intellectual Status.

The intellectual status of an organization depends upon the men who represent it, the literature it produces or the educational centres which function under its auspices.

The intellectuality of the Catholic priesthood is, in general, very low. The most intellectual men are practically all foreigners - Spaniards and Frenchmen. In a country like Uruguay, where the Church has to fight for its existence, the standard of education among the national clergy is much higher than in countries like Peru or Colombia. The Church has undoubtedly many liberally-minded priests and prelates, who are well versed in modern thought; but towards its content they are undisguisedly hostile. They think in terms of the Syllabus which is still in operation: "The Roman Pontiff should not enter into agreement, neither be reconciled to progress, liberalism and modern civilization." (80th proposition). Little trace of modernism has come to our notice, either in individuals or as a movement. The following statement from Brazil represents the general position on this point:

"Intellectual Modernism has few followers in Brazil, though among these few there may be some of marked culture.

"The reason is that the native clergy, in the great majority, including almost the whole of the foreign clergy, are not educated, not even in the matter of Catholic Theology. The educated men of the clergy, some noted and eminent, either studied in Europe or in schools not affected with Modernism, or were pupils of these in two or three Seminaries in Brazil furnished with a selected body of teachers."

Men like Zorrilla de San Martin and Manuel Galvez are sincere Catholics, and in their writings occur sentimental references of affection towards the Church, but neither the one nor the other can be regarded as an apostle of Roman Catholic ideas, nor much less as an apologist for South American Catholicism. When Francisco García Calderón writes on the subject, it is in terms of criticism and of the need of reform. We have found no trace of national Catholic literature of a solid, apologetic order, such as abounds in France, Great Britain and the United States. The output of the Roman Catholic press on the Continent is chiefly limited to daily newspapers, weekly devotional sheets containing attacks on Protestantism and handbooks of liturgy. No monumental works are being produced to expound, defend or apply the principles of Christian Christianity or of Roman Catholicism.

The intellectual status of Catholicism is entirely dependent upon its schools and colleges. During the last thirty years Roman Catholic education has received a great impetus. In every country the Church now possesses great institutions where in many cases the cream of South American youth are being educated. From reports received from representative countries we excerpt the following: (1) From Brazil we learn that

"Cardinal Arcoverde, leader of the Catholics in Brazil, for thirty years has been promoting the multiplication of gymnasiums and parochial schools, as well as seeing for the highest efficiency of catechetical instruction in Brazil.

"During a few years previous to 1910 there were distributed 360,000

Insert

IN CHILE

Archbishop Errazuriz is Nestor among the Literati of Chile and prominent among the intellectuals of the Continent. Sons of the aristocratic families still enter the priesthood in large numbers. The higher clergy and parish priests usually take the full academic course in the Catholic University, continue their studies in the Seminary and supplement their preparation at home by further work at Rome or Louvain. The religious orders recruit their friars among the humbler classes. Foreign clergy are numerous but are obliged to conform to a higher standard of scholarship and character than would pass muster in other Republics of South America.

In general, the traditional attitude of the hierarchy toward modern sciences, natural and social, is intolerant if not openly hostile.

As an educator of youth, the Roman Catholic Church still enjoys prestige among the conservative households but their systems of training are all designed to produce members of the learned professions—advocates, physicians, theoretical engineers etc.

copies of the official catechism throughout the Southern ecclesiastical provinces of Brazil. The edition for the North, got out by the Primate of Bahia, was different and we have not the statistical results from this. Instruction, then, has been conducted on a large scale and this explains how the clergy has won sympathy among the intellectual classes during the last thirty years.

"So much as regards instruction. Now as regards education we will only say that the Roman Church always emphasizes, so far as the circumstances permit, the principle of passive obedience and unconditional submission."

(2) In Venezuela:

"The attitude of the Roman Catholic Church towards education is approval of her own schools and those where she dominates only. During the past decade she has added some half dozen schools, all of which have sprung up to offset the local Protestant activities. Apparently she has only two or three ends in view in educating, the principal of which are to glorify herself and empower herself by keeping her sons and daughters out of the non-Catholic schools. Rome is not interested in true education. The priests do not inquire into things. Their rule is to obey, not inquire; take things for granted, not investigate. Expansion which comes from education or remains indifferent towards it until Protestants erect schools. . . . Most of the students turned out of church schools in Venezuela seem to have developed primarily the spirit of intolerance to persons and creeds not Roman Catholic."

In Peru, most of the leading religious orders have schools. The best youth in the country have been educated for the last thirty years in schools carried on by Jesuits and fathers of the French order of La Reccleta. Practically the entire generation of present day intellectuals and politicians in Peru has been educated in Church schools. An ex-cabinet minister made the statement a few years ago, that the fact that there is today less virile liberalism in Peru than there was fifty years ago is due to the present generation having been educated under clerical auspices. The main reason, however, why the majority of the best families send their children to priests' schools is not because of the superior education these schools offer - for the methods of education are anti-pedagogical and its content obscurantists - but rather because of the social prestige they enjoy. In Uruguay, since the separation of Church and State in 1916, the Church has greatly accentuated

her educational activity. Catholic universities have been founded in a number of countries. The chief object of these institutions of higher learning is to prevent the youth educated in Church schools from lapsing from the faith as almost invariably takes place when they enter state universities.

b. Social Status.

In its relation to the social life of the people, the Roman Catholic Church plays a double role. It is itself a social institution and is a centre of social and humanitarian activity.

As a social ~~institution~~ institution the Roman Catholic Church enjoys enormous prestige throughout the continent among all classes, but especially the upper classes. It provides a centre of social contact and a means of social prestige for thousands of people. (See Chapter II-Section 1.)

An interesting sidelight on this aspect of Catholicism is shown by an episode connected with the dispute between the Vatican and the Argentine Government over the question of the Archbishopric of Buenos Aires. This episode serves to show, incidentally, that in South America the Church is chiefly dependent for her social influence upon her women folk. The following interesting statement comes from the River Plate:

"In Argentine, a Catholic is a man who allows his wife to go to Church. The members of the Senate do not go to Church, but they like to attend receptions in Catholic drawing-rooms and to be seen besieged by certain women who overturn Heaven and Earth in favor of their candidate for the Archbishopric.

"The 'Andrea incident' divided the Argentine women into two hostile bands. The partisans of the prelate, who triumphed over their adversaries, when they had word that the Pope had vetoed their candidate, believed that they could also bring the Vatican to terms, just as they had conquered the Senate. Defenders and supporters of Andrea crossed the ocean. One lady, who presides over a charitable institution of international character, had sworn that she would return to Buenos Aires with the appointment of Andrea assured. Her insistence with the Pope caused something of a sensation, since, contrary to all usages, she remained with him for three quarters of an hour.

"Such display of delegations and feminine passions in favor of and against Andrea enlightened the Pope in regard to the circumstances which surrounded the designation of the Argentine prelate. The women of Buenos Aires, carrying into the Vatican their drawing-room rivalries, revealed to the Pontiff the dangers involved in the maintaining of the terms of the Concordat".

While it is true that the Church as such enjoys enormous social prestige, the same does not apply to her ministers. On this subject, Dr. Ernestino Nelson, the well-known Argentine philanthropist, writes:

"Its priesthood is far from enjoying the same social standing as ministers do in Anglo-Saxon countries. Very few young men of a high moral type freely choose that calling. The Catholic theological seminaries are being more and more deserted and the ecclesiastical authorities are at pains to fill their ranks. They fish their men from among orphans and poor widow's sons at the price of a pittance. But the local seminaries cannot supply all the priests needed by the Church. Therefore a large part of them are foreigners - Spaniards and Italians - painfully ignorant and totally foreign to our feelings and ideals."

This is equally or more true of other South American countries.

Formerly, sons of the upper classes entered the priesthood. This is now the rarest occurrence. Even parents who are fanatically Catholic would not consent for a moment that their sons should become ministers of the Church. The priest is utilized as a functionary while despised as a man.

The other aspect of the social significance of the Church/ refers to the several ways in which she makes a direct impact upon, or contribution to, the social life of the country. This she does on the one hand by organizing diverse activities among the different classes of society, and on the other, by founding or administering institutions of a charitable order, such as hospitals, asylums, orphanages, institutes for the blind, etc. The report from Brazil provides us with an admirable example of the former of these activities:

"Universal Catholicism, in view of the conquests of liberty and

and of democracy and the ever-increasing strength of the laboring classes, without breaking the austerity of its absolutist principles and its natural tendency toward the impersonalisation of those with whom it puts itself in contact, adopts today all the tactics conducive to win the sympathy of the popular classes and of governments. Such a policy was initiated by Leo XIII and the methods of procedure were outlined in his encyclical letters.

"The undertaking of private initiative that produce desired results in any part of the world are immediately universalised. The successful initiatives of the German Catholics are worthy of mention - the Popular Union (Volksverein) designed to destroy the effects of the Protestant and Socialist propaganda by means of tracts distributed gratuitously by the thousand and by means of articles published simultaneously, according to the need and opportunity, in all the papers of the country. The Popular Union has more than a million members, perfectly organized throughout Germany. This movement has spread throughout the world. In 1907 it was introduced into Brazil, and the Rev. Dr. Victor C. de Almeida was its director and propagandist for six years. He accomplished very little because of the lack of of Protestant or Socialist reaction. Today, however, what remains of the Popular Union of Brazil is gaining ground because the reaction now exists. Along with the Popular Union they organized in Germany the Catholic Party, called the Centre. Many countries have imitated this organization. In Brazil also there has been organized the Catholic party, which up to the present day has not produced any result worthy of mention.

"The labor organizations, promoted by the Popular Union, are beginning to spread in Brazil. The Catholics own several papers published for the laborers. The Federation of Catholic Workmen in the State of Minas Geraes, organized by the Popular Union, is of considerable force, and has a paper, THE LABORER, published in Bello Horizonte. In the State of Sao Paulo also labor is well advanced in this respect, and in Rio there are important organizations in the cotton mill ~~centers~~, federated centers, but not yet federated.

"The Franciscans of Petropolis established the Good Press with a programme identical with that of the Popular Union. Although they have not yet accomplished their object, due to the fact that organizers are Germans and priests, consequently have little sympathy from the secular clergy and the people in general; however, they have accomplished a like work that has done a great service for Catholicism in the matter of the press.

"We may conclude, then, that there is an intense Catholic social activity in Brazil, as in all the world, this work has reached all kinds of popular interest, even to the creating of deposits of rural credit (Raiffeisen), which exist in large numbers already confederated (for which the Catholics have obtained a federal law that exempts them from taxes), and they have created popular banks that distribute good dividends and are operating with large capitals in Brazil.

"All this movement is the result principally of the propaganda promoted by the Popular Union."

The same kind of social activity is being carried on by the Church in Argentina. Dr. Ernestine Nelson writes:

"Now comes a much discussed organization which, in 1919, raised several ~~niss~~ million pesos among wealthy Catholics. It is called Union Popular Catolica Argentina. It has built several groups of working-men's houses and one big apartment house in the district of Flores, with provision for collective activities in the same building, such as community rooms, nursery, assembly room and playground. It contemplates the creation of what they call a Technical Institute for women and an organization of similarity to the YMCA, undoubtedly directed to lessen the influence of the YMCA on the youth of this city. The ~~z~~ ultimate object of the Catholic Union is to promote, organize and coordinate all the Catholic forces in the country."

In other countries the Church is equally active in this direction, especially where there exists an organized workman's movement, or where Protestant institutions appear to be touching the masses. In Peru, for example, the Church has organized and controls a large number of workmen's groups. The Archbishop of Lima erected one of the largest buildings in the Capital as a ~~tenant~~ tenement house for workmen, although it appears to be used at present for public offices.

The Catholic Church was the first institution on the Continent to enter the field of philanthropic activity, and to this day, the majority of the hospitals and different kinds of asylums in most South American countries are administered or staffed by Roman Catholic Sisters of Mercy. All honour to the thousands of noble women who have spent or or spend their lives in this most Christlike mission. We shall be permitted, however, to mention that according to reports from all parts of the Continent those same women are most discriminating in the attention they give to patients. Religious zeal or bigotry has prevented them oftentimes from revealing the loving and disinterested sympathy of the Great Physician in their contacts with non-Catholic patients who refused to confess to priests or take part in the ritualistic ceremonies of the

Church. It would appear that what a Spanish writer has called "theological charity" determines the policy of the Roman Catholic Church in her philanthropic work. The desire to convert the poor and needy to Catholicism is the primary object inspiring such activities. This would be understandable, and might even be pardonable, if it were not that her "theological charity" leads her so frequently to be a "respector of persons" when confronted with human need, and to add to the pharisaic callousness of the Priest and the Levite of the Parable a modern illustration of that pagan morality which Xenophon attributed to the younger Cyrus; "No other persons had ever done so much good to his friends nor so much harm to his enemies."

We cite two illustrations of "theological charity", one from Venezuela the other from the Argentine, two countries which are poles apart in the scale of culture and political liberty. A correspondent from Venezuela writes:

"There have been movements indicating Social Sympathy and Liberal Tendencies, such as the organization of Red Cross Societies and Anti-Tuberculosis movements, etc., but these have turned out to be neither social nor liberal in spirit. One Red Cross Society presided over by a priest was broken up because it had Protestant representation and proposals were made to accept more Protestants. The movements existing for the prevention of disease and the gratuitous care of sick poor people are as a rule in the hands of the priests and nuns and are used by them as a ~~mantra~~ means of extorting money from the public, while very little is done to diminish the suffering of the poor and sick. In Maracaibo there is a hospital covering almost an entire block, built and financed principally by the merchants of the city, controlled by the Catholic Church. Recently a Protestant inmate dame who occupied quarters for which rental was being paid, was requested to leave the hospital or forbid any Protestants to enter the room. The reason for this action was that the Protestant missionary residing in the city, upon request of the sick person was asked to visit her, and before leaving the sick room knelt and prayed a short prayer for her recovery.

o
From an address by Dr. Ernestino Nelson, we take the following:

"Of course, women - especially those belonging to the smart set - are Religion's chief supporters. Most of them are sincere believers in the Church. Others dare not leave the path marked

by custom and tradition. This explains the fact that almost any social work conducted by women in these countries has a religious character. When I say religious character, I refer especially to the ecclesiastical connection between such movements and Church and priest rather than to pure religious motives by which their organisers may be prompted. Institutions governed by women are looked upon by the priests as a proper ground for proselyting. Applicants for assistance at such institutions have to avow the Catholic faith and closely observe its practices. Even at the city hospitals are known of Sisters denying help to inmates who do not submit to ritualistic ceremonies."

c. Political Status.

Temporal power is at once a tradition and an inspiration of the Roman Catholic Church. She has ever had a passion for domination, and her desire to control governments and make them subservient to her ends, instead of waning is stronger than ever.

In the Colonial period of South American history, the Church was supremely powerful. Since these countries achieved their independence the power of the Papacy has been gradually on the wane. Several have dissolved the union ~~between~~ between Church and State, and broken off relations with the Vatican. But when all is said and done, the Church, directly or indirectly, is still the most potent influence in the public affairs of the different South American countries. Let us mention one or two aspects of the political activities and status of the Church on the Continent.

The first fact worth mentioning is that the Church is the ally of dictators. Three South American countries are at present under dictatorial rule - Venezuela, Peru and Chile. In each case the Church is the chief buttress of the dictatorships, and in the case of Venezuela and Peru, enjoys exceptional privileges in consequence.

In Venezuela, we are told:

"The Catholic Church has progressed in one direction, namely, politically. The fact that the Pope has bestowed special blessings upon Juan Vicente Gomez, President of Venezuela,

and that one new archbishopric and four additional bishoprics have been created in Venezuela by the Government prove without a question the growing power of the Church politically in this country.

President Leguia of Peru has received similar distinctions from the Pope, and he wields his practically absolute power to foster the interests of the Church, which on her part, offers him her unconditional support for his governmental schemes. An instance of this tacit understanding between the head of the Government and the head of the Church is that although both Houses of Congress passed a Divorce Bill several years ago, the President, at the instance of the Archbishop of Lima, prevented the Bill becoming law.

Another instance of this pact was the combined attempt of the Government and the Church to consecrate the Peruvian Republic to a bronze effigy of the "Sacred Heart". Everything was ready for the imposing ceremony, which was to take place in the principal plaza of Lima. A few days, however, before the event, a united movement of students and workmen, backed by the city press and public opinion, so alarmed the authorities that the projected consecration was suspended, and has not been heard of since. Five months later the leader of this movement, who was a teacher in an evangelical school in Lima, was deported, and an attempt was made at the same time to deport the head of the school. The chief reason for the dangerous situation created between the Government and the public in consequence of the mediaeval consecration project, and the subsequent aftermath of vengeance was the fact that the Minister of Government, then in power, was the acknowledged head of clericalism in the country.

Clerical influence tends to neutralize liberal tendencies and violates the spirit of national constitutions. The following case from Colombia

is typical. Article 39 of the national constitution reads:

"No one shall be molested on account of his religious opinions nor compelled by the authorities to profess beliefs or observe practices contrary to his conscience."

Yet, as the whole national school system is under the censor of the Church, textbooks and teachers must have her approval. "If a bishop notifies the authorities that a certain teacher is undesirable he must be removed." In practice this becomes a direct contravention of the constitution.

The same country provides another instance. Clerical influence succeeded in introducing certain articles into the Civil Marriage Law on the Statute Book which neutralize the beneficent effects of the law. These articles are:

- Art. 34: A marriage contracted according to the rites of purely civil celebrated previously by either party with another person.
- Art. 35: For merely civil effects the law recognizes the legitimacy of the children conceived before the civil marriage is annulled according to the previous article.
- Art. 36: The man who, having been married civilly, afterwards marries with another woman according to the rites of the Catholic Church is obliged to provide suitable food to the first woman and the children had by her until she marries in the Catholic Church.

Commenting on these articles, the veteran missionary, Rev. John J. Jarrett of Cartagena, says:

"This is NE TEMERERE decree in action. It almost completely prohibits civil marriage and it puts the people under the dominion of the clergy who charge so much for marriages that many form unlicensed unions. Although this law says nothing about religion, the Church says that the only legal marriage for Catholics is the religious one. Furthermore, she says that, in spite of their statement to the contrary, all persons are Catholics if they have been baptised in the Catholic Church; judges, secretaries, notaries, witnesses and wedding parties have been publicly excommunicated and denounced by the Bishops time after time. Is this in accordance with the Constitution?"

A strong effort is being made by the Vatican to bring about a closer rapprochement between the Papacy and South American Governments.

For several years an attempt has been made to conclude a concordat between the Vatican and Peru. The text of this concordat is in existence in printed form, together with the favorable deliverance of the Commission of Congress which reported on it. One of the articles of the concordat provides for the Church censorship of all teachers and textbooks. The Government, however, has always feared the consequences which the signing of such a pact would produce in public opinion. The official consecration of the Republic to the "Sacred Heart" was intended to sound public opinion. But since the popular outburst consequent on the attempt at consecration, the Government has apparently departed definitely from all idea of a concordat, and the Roman See has become equally convinced that to force it might stir such a reaction as would damage her position and prestige in the country.

In 1923 the Archbishop of Burgos visited South America as a special papal envoy. He also carried credentials from the King of Spain ~~xxxx~~ accrediting him as diplomatic representative of his Spanish majesty. This double representation was a master stroke of Papal diplomacy. It ensured to the Archbishop a princely reception wherever he went, even by anti-clerical Governments. This was the case in Chile, for example. President Alessandri, while refusing to attend any function in which the Archbishop appeared in his capacity as Papal Envoy/ was obliged by the terms of the diplomatic protocol to receive him with all the honours due to the representative of a friendly power.

The most important incident that has taken place between the Vatican and a South American Government in recent years is that occasioned by ~~xxxx~~

the conflict over the Archbishopric of Buenos Aires. We relate this incident in the terms in which it has been reported to us by the River Plate Regional Commission:

"For some months a conflict has been pending between the Holy See and the Argentine Government/ in regard to the election of an Archbishop. According to the terms of the Concordat, the Government reserves the right to nominate this local head of the Church. In the past, the Holy See has always accepted the nomination thus made and immediately proceeded to the election of the one nominated. In the present case, the Holy See refused to elect the nominee of the Government and returned the nomination. The Government has insisted on its first choice and refused to consider any one else - the nominee, in accordance with the discipline of the Church, withdrew his name, declared his complete subservience to the Holy Father and otherwise humbled and abased himself. But, both the Holy See and the Government remain firm and no one can foresee the outcome. The matter has been thoroughly aired in the press and the following quotations shew the trend of thought.

The first is from a local English paper, and reads as follows:

"We announced some days ago that a well known Argentine, a devout Catholic, member of a traditional Irish-Argentine Catholic family, had openly advocated a friendly separation of Church and State. The Vatican, it is now declared, is anything but averse to that course. The Pope is thoroughly dissatisfied with the condition of the Church. His Holiness, well informed, laments that in certain provinces 80% of the children are not baptised, whilst 90% of the unions are not blessed. 'There is no religious life outside of the cities,' and even in the great centres there is little sincerity. The Pope declares that he would rather have a small but sincere congregation than a big but nominal Catholic one. For these and other reasons his Holiness is perfectly resigned to the divorce. In fact, the Vatican seems to invite the President to move in the matter in order that it can operate freely, that is to say, without political influence exerted from outside."

The second is from "La Nación", the most influential daily paper in Buenos Aires - perhaps the most influential in all Latin America - and is a translation of a cable sent by its correspondent in Europe, from Paris, under date of May 10, 1924. It reads as follows:

"A high ecclesiastical dignitary, whose name I cannot reveal, who has recently been in Rome and who has high standing in the circles of the Vatican has uncovered for me a number of new aspects of the conflict which is pending between the Argentine Government and the Holy See aspects of whose importance the reader will judge.

"The matter relative to the filling of the Archbishopric of Buenos Aires, the illustrious prelate told me, has two phases. It is,

primarily, "The Andrea Affair". The League which was founded by this priest, and which was to combine or unite all Catholic activities in Argentina, overshadowed the congregations (orders) and threatened their influence and income. From this fact springs their opposition to Andrea. These congregations were the last to get the ear of the Vatican.

"But since then the incident has assumed a more general aspect. For the Holy See it is no longer a question of persons, but a matter of principle. Because the latest developments of the incident have broadened the Pope's knowledge of the real situation of the Church in Argentina.

"There is no religious life in Argentina"- continued my informant. "I remember that on a certain occasion I heard Dr. Alvear (the President of Argentina say: 'I have seen Catholics in France, but I do not know any Catholics in my country.'"

It was in this connection that a deputation of Argentine ladies visited the Pope, an incident which has already been related in Section

b. -Social Status of this Chapter.)

"His Holiness, PIUS XI. has learned that, contrary to the optimistic reports given him, there are several dioceses in Argentina which are in a precarious situation because of the lack of titular heirs. He knows that in some of the provinces which are distant from the Capital, eighty per cent of the children are unbaptized, and ninety per cent of the marriages unblessed by the Church. He knows that Church services are held regularly only in the cities. The legend that Argentina is a great Catholic country has been destroyed. A worldly and ostentatious religion has invaded the sacred places and has taken the place of faith.

"In view of this state of things, the Pontiff is disposed to react. Although, in appearance, the number of Catholics be diminished, His Holiness, Pius XI. prefers to have a nucleus of believers rather than a multitude of people who are indifferent. Therefore, it is safe to count on great firmness on the part of Rome in its negotiations with the Argentine Government.

"The Vatican made the offer of a Cardinal's cape for the future Archbishop of Buenos Aires, provided the Archbishop were named by the pope and the Government - in accord. President Alvear replied that he was not selling the rights of the civil Power in exchange for a Cardinal. Then the Vatican declared itself ready to negotiate a friendly separation, patterned on that which exists in Brazil, and the President replied that if there is a separation, it will be a noisy one, as in France.

"In his dealings with Rome, it would seem that President Alvear is looking for an easy political victory.

"To sum up" - continued my informant - "I bring from Rome very

pessimistic impressions as to the possibilities of their arriving at a friendly agreement!"

d. Religious Status.

Several religious aspects of Catholicism have already been referred to in the course of this Report, as, for example, the spirit of religious fanaticism inherited from Spanish ancestry, the characteristics of Catholic missionary activity on the Continent, the religious syncretism of the Indian population, the nature of religious loyalty among South American Catholics, the connotation given to some fundamental Christian symbols. We propose in this section to consider what are the chief factors in Roman Catholicism which make it a religious power in South America. The River Plate Regional Committee has made a special study of this aspect of the subject, and we here quote in full their excellent contribution to religious psychology in South America:

"There are many elements of strength in the Roman Catholic Church and it continues to make a strong appeal to the great mass of the people. Some of these may be mentioned in order:

a. There is the appeal to the senses. A French writer is quoted as having declared that "a Protestant Church is one of the dreariest places on earth." One who has been accustomed to the gorgeous vestments of the clergy, to seductive music, to an ornate interior of the place of worship, to swinging censers with their clouds of sweet-smelling incense, to various altars blazing with lights, to images smothered under flowers and, to the untutored mind, almost human in their appealing postures as well as their sculptural forms, to the ~~stark~~ stately ritual, droned in an unknown tongue, and to a growing sense of the mystery of it all, may well understand the remark of this Frenchman.

"Many men and women like to have their religion interwoven with mystery and magic, with miracle and wonder-working sacrament, with incidents that absorb the interest or even amuse, and Catholicism emphasises its traditional human elements in a way that makes large appeal to Latin hearts.

"The Latin American is fond of the ornate and this fondness increases in proportion as Indian blood dominates in his veins. Decorations that seem cheap and tawdry to the colder Anglo-Saxons of the North are to him as visions of the Elysian fields, a very fit dwelling place for the God, as he had been taught to believe, abides near the altar enshrouded in the folds of the sacred wafer.

b. There is also a strong appeal to pride. The hold of the Roman Catholic Church on its people, especially in some of the large centres of population, is largely social. The best families retain their connection with at least a part of its activities, its ministers are careful to discourage no kind of entertainment in which the people may be interested, and are ready to give their official blessing to any organization, whether a bull-fight or a lottery. A marriage without the blessing of the Church although it has no legal value will not be tolerated by the usual Catholic family; and the more public, and the higher up in the hierarchy the officiating clergyman, the greater the social prestige of the contracting parties.

c. There ~~is~~ is also a strong appeal to fear. The day has passed when, except in some of the most backward communities, the threat of excommunication produces more than a feeling of surprise and pity for those who launch it. However, much of the power of the Church today has been secured by timely threats of dire punishment for possible infractions of its laws. The threatened dismissal of a workman, should he embrace evangelical Christianity, or even attend the services - or the withdrawal of all patronage from the corner druggist or grocer, will often cause him to change his mind, especially if he has a family dependent on his earnings for their daily bread. Threatened ostracism from social circles will, often, prevent any investigation of evangelical truths through the reading of literature or attendance on the services. The sending of children to a mission school, although this may be the only way to save them from complete illiteracy, will often call down on the parents the vengeance of the priests.

Many pages of this report might be filled with the mere enumeration of acts of oppression, cruelty and even assassination that have grown out of this spirit of intolerance, and inculcation of fear, but nothing would be gained thereby.

d. There is a strong appeal to spiritual indolence, since the Church agrees to become responsible for the individual, provided he will abide by the will of the Church. The average Protestant, by temperament and education, demands the right of private interpretation and will not be content to accept its decisions as final. This is not a question with the Catholic. He is not to consider the why or the wherefore of the storms that he may encounter in his path; the route he has marked out for him and he must blindly follow it. Cardinal Newman once declared;

'The Fathers anathematized doctrines because they were new. The very characteristic of heresy is novelty and originality of expression. I need not insist on the steadiness with which that principle has been maintained ever since.'

One can realize the tremendous pull of this kind of teaching for those persons whose temperament does not inexorably demand the right of private judgment and interpretation. It is much easier to ~~xx~~ throw the responsibility on someone else than to go to the trouble of formulating and sustaining one's own opinion. Where life is a dolce far niente and mental indolence the rule, rather

than the exception, the dogma of papal infallibility easily finds its most faithful supporters. While it is largely discarded by many of keen intellect, as unworthy of our modern life, it still has its adherents to whom a freedom from mental exertion of all kind is unwelcome.

e. There is a strong appeal to the natural religious instincts of man. The original inhabitants of these countries were no exception to the rule ~~that~~ that there is an intuition of an unseen power, higher than man, which is common to the species. There are scattered reminders of the primitive religions of these primitive peoples, and the conception of the Creator, the Great Spirit, seems to have been purer and more elevated than the ideas that prevailed among similar peoples of Asia.

Moreover, Roman Christianity, on its introduction into these lands, following its usual custom, was not keen to do away with the pagan practices of the conquered peoples, but allowed many of them to remain in force, and they have gradually become engrafted on the conquering faith. In the interior of the continent, even today, after four centuries of occupation and teaching by the Roman Church, it would be difficult for an untrained observer to determine, in many cases, whether the processions and religious services are pagan or Christian. The dress, the movements, the images worshipped, the evident belief and interest of the worshipper, might, so far as one can see, be accounted for by either the one or the other.

The appeal has been to the innate religious sense of the primitive inhabitant, while the European immigrant, from lands that have been instructed by Roman Christianity, already familiar with the tenets and practices of his Church has had little or no difficulty in accepting what he has found and adapting himself to the changed expression of his faith. In the large centres of population, of course, where the people are practically all of European descent, there is but little difference between the ritual used and that to which the worshipper has been accustomed in his homeland. The problem of the Church, in the cities, is largely that of holding its members faithful to their religious vows and practices.

f. Finally, no one who is acquainted with the facts in the case will deny that the Roman Church makes a strong appeal to the great body of Christian truth to which all Christendom holds. The doctrine of the Trinity, of original sin, of the Fatherhood of God, of the atonement through a vicarious sacrifice, of salvation through Christ the Redeemer, of the Holy Spirit and his sanctifying power, holiness, forgiveness of sin, the universal kingdom of God, the union of believers in a mystical body, the sacraments, the resurrection of the body and the life everlasting - all are to be found in the teaching of Roman Christianity. And, while we can but be appalled as we come to know the mass of superstition and gross evil which, in Latin America, have overcrusted these fundamentals, we must yet admit their existence and the tremendous appeal which is made through them to the public at large which is but little interested in theological disquisitions.

8. There is an appeal also of which much is made by the Roman hierarchy in the antiquity and supposed unity of the Roman Church. The apologist of Roman Christianity in these lands never fails to appeal to the antiquity of his Church and to point out that Protestantism is but comparatively modern. Also, the changes are invariably rung on the innumerable divisions of Protestantism, and these are held up as proof that dissenters are at war among themselves and have no common goal of endeavor."

This analysis is so complete that we feel we have nothing more to add.

4. The Attitude of the Roman Catholic Church towards the Evangelical Movement in South America.

This may be described in the following terms: 1. The Roman Catholic Church is officially cognizant of the evangelical movement. 2. The Church is markedly hostile towards the movement, the degree and kind of hostility shewn in a given country depending upon status of the Church in that country. 3. The Church is everywhere imitating evangelical institutions and methods. Let us briefly elucidate each one of these points.

1. It is not only the Church authorities in the different countries that are cognizant of the evangelical movement within their borders. The Church as such, is cognizant of it, and according to evidence closely watches its development. Formerly, the Papal authorities had apparently little knowledge of, or little interest in, South America. But this is now changing, as witness the attitude of the Pope in the Andrea incident, the frequent visits of South American Archbishops to Rome, and the recent visit to the Continent of a special Papal Envoy. In this connection the following paragraphs from the Report of the River Plate Commission are most illuminating and instructive:

"The same may be said as to the attitude of the hierarchy of that Church toward the evangelical churches. The official attitude is one of utter disdain, of proud withdrawal from any contact with the evangelical movement, of scorn for the pretensions of Protestantism and for the equipment and ministers with which it proposes to con-

quer Latin America for evangelical Christianity."

"One outstanding event in the present year (1923-24) is the publication of a number of articles by Roman Catholic writers on the progress of Protestantism in this region. "The Revue de Deux Mondes", published in Paris, and probably the French Review of the most circulation in Latin America, had three articles in the closing numbers of 1923 on the subject of ~~Romanism~~ Protestantism in South America, with special reference to this region. They were written by Cardinal Baudrillat and shew a profound and careful study of the question he treats. Persons and organizations are named and a pretty exact description given of the work of the evangelical churches are doing.

IN "Razón Fé", the official organ of the Jesuits, published in Madrid, a number of articles in 1923 and 1924 treat of the "Protestant Propaganda in Spanish America", and these articles also shew considerable study of the subject, based on publications of the Committee on Cooperation in Latin America, the Reports of the Panama Congress, etc.

The articles seem to have closed with the February number, 1924, but the author invites his readers to keep on supplying him with information, and thanks the many who have already done so - hence we may expect a continuation of the attacks when the writer has sufficient new material on hand. But this whole movement of the Roman Church toward making known their knowledge of the evangelical movement, in order, of course, to warn their people against Protestantism, should make evangelicals careful in their own statements, especially in the publication of articles or books which admit our own weaknesses. Simple and truthful statements are taken out of their real connection and twisted to make a point for the Roman writer and we are too often condemned in our own words, when a better phrasing of the same truth would have made this impossible."

A study of the Pastoral Letters of South American prelates show that they have followed with interest such recent events in the Protestant world as the ill-starred World Church Movement, the conflict between Fundamentalists and Modernists, and the Fosdick case.

2. It would not be difficult to fill a volume with evidence of the hostility of the Roman Church to the evangelical movement on the continent. It is not necessary, however, to pile up citations to exemplify this attitude of the Roman Catholic hierarchy. For what is more natural than that Romanism should oppose Protestantism? The religious claims of the former, its political ambitions, its traditional hostility towards the fruits of the Reformation, its sense of spiritual proprietorship,

and its resentment against religious interlopers in South America, all tend to make bitter opposition to evangelical propaganda in this continent natural and inevitable. The virulence of this opposition will depend always on individual prelates, on the degree of culture of the Catholic population in a given country, or district, on the character and sympathies of local authorities, and also to some extent, on the foolhardiness or tactfulness of evangelical propagandists. The representatives of the evangelical movement may expect persecution, and it will generally be sound policy not to show over much resentment on account of it or publish too highly colored reports regarding it, but as far as possible, to accept it for Christ's sake and the gospel's. But while it is the case that a marshalling of illustrations of persecutions would add nothing to what a study of history would lead us to expect the situation to be on a Continent predominantly Catholic, one or two observations will not be amiss on this subject. The following may be regarded as incontrovertible facts. a. While in other parts of the world the Roman Catholic Church is making an endeavor to popularize hwe own versions of the Bible, not only is no attempt made in South America to do so¹, but the masses of the people receive the idea from their religious instructors that the Bible is a forbidden book which they should not read, and that the so-called Protestant Bible is a postively immoral book. For that reason the very word Biblia creates a feeling of instinctive repugnance even in many educated Catholics. b. The very highest dignataries of Church, whether unwittingly or maliciously, misrepresent the nature, the institutions and the activities of Protestantism, both in South America and throughout the world. The Archbishop of Lima is considered to be a broad-minded man. He has travelled both in Europe and the United States

i. An exception should be made in the case of the Roman Catholic Secondary schools in the Argentine Republic, where the New Testament is now read.

yet in a Pastoral Letter published on March 7, 1924, this prelate allowed himself to make the following statements.

"There are Protestant denominations which permit indefinite divorce, others adultery, not a few polygamy, abortions, infanticide and many other crimes."

This is regarded^{by him} as the logical consequence of the principle of Free Investigation (libre examen.)

"Protestantism, should it become established in our country, would certainly produce more terrible and disastrous effects than those which it is producing in the countries where it has had its origin."

"A manifestation of the Protestant spirit is that unbridled avidity with which are read and divulged even by the newspapers, the most pornographic and unsettling books."

The only effective weapon against defamation of this kind is not the angry protest and stinging counter-reply, but the providing of the masses with data with which to judge for themselves of the beneficent results of Reformed Christianity in its purity. These data can best be provided by the changed lives of converts, and by the lofty and Christ-like morality of evangelical missionaries and their institutions.

c. In countries where popular education is more diffused and where the political power of the Roman Catholic Church is less, the latter does not condescend to the methods or terms of attack on the evangelical movement which obtain in more backward countries. This is practically true of Uruguay and the Argentine, where the Church has to fight for her existence, and where it is in her interests to make the most favorable impression possible upon public opinion.

3. In recent years many notable cases have occurred in different South American countries of the initiation of activities or the founding of institutions in imitation of evangelical activities and institutions. Typical cases of such imitation are the following. In 1923 a camp of Catholic students was held in Piriapolis, Uruguay, in imitation of the camps which have held in that water-place by the Young Men's Christian

Association every year since 1911. The Rev. J. P. Gattioni, an evangelical pastor in Buenos Aires, writes:

"The Roman Catholic Church has changed in her ways of working. She has introduced into her educational institutions everything that was original in Protestantism. She has introduced into her secondary schools the reading of the New Testament (with notes, of course), physical education, establishing well equipped gymnasiums, the "Vanguards of the Fatherland" imitating the Boy Scouts. She organizes camps similar to those of the YMCA, conducts financial campaigns using the same methods as the YMCA. She has occupied herself (in appearance at least) in social work, organizing workmen's and students' clubs, with the object of removing those who belong to her from the undermining influences which threaten to destroy the edifice of her superstitions. Notwithstanding, her spirit has not changed; it continues to be "Semper eadem".

To the same purpose writes Dr. Ernestino Nelson:

"... you can stimulate Catholic activity through the example of better methods. So it was the case with the organizations conducted by the Rev. Morris at Palermo. His success compelled the Catholics to start an organization called "Conservation of the Faith" as a competitor against the former, the result of which has been to spread the movement Morris had started."

These are but illustrations of what is taking place to a greater or lesser degree over all South America.

PROPOSED MINUTE FOR THE CONGRESS

John Fox

The attention of the Congress has been called to the fact that February 18th is the 370th anniversary of the death of Martin Luther, once an Augustinian monk, then a mighty world shaking Reformer/^{of} Christian Doctrine and practice whose life began an epoch in human history and is one of the landmarks in the history of the Church Universal.

It is highly fitting, therefore, that this Congress should put on its records a suitable expression of its continuing gratitude to the exalted Head of the Church seated in glory at the right hand of His Father, in that it has pleased Him to add to the Apostles, Prophets, Evangelists, His ascension gifts to his bride, the Church, *this Doctor Angelicus, who walked with God, but also with men full with such and genial humanity* a preacher of the Word in faith and verity, a profound theologian, the translator of the German Bible, truly a reverend Father in God to men and nations. He has been called the Pope of Protestantism. No one would more energetically repudiate so presumptuous a title than *Brother Martin* himself. He taught the Church anew that the Holy Scriptures were given by the Holy Ghost to be perpetually the only infallible rule of faith and practice. These Scriptures were meant not to stifle or suppress the normal operation of the human understanding, but by their marvelous, vitalizing power, to stimulate and develop all the faculties of the mind, yet guiding them with such wonderful gentleness and patience that finally every thought of every man will be brought into captivity to the obedience of Christ.

We believe as did this Master teacher, in the teaching ministry of the Church, but the Teacher of Teachers is the Holy Ghost himself. No human teacher or teachers, no matter how sincere or how Christian in intention

can, without guilt, set aside any part of the Scriptures, nor impose their interpretation of the meaning of ~~the~~ Scripture as possessing the infallible authority of scripture itself; thus interposing between the individual soul and its Creator and Redeemer, a spurious authority. It is impossible to set down here the full measure of our indebtedness to Doctor Luther, but it is profitable for Doctrine, for reproof, and for correction, and for instruction in righteousness, for us to renew our solemn testimony to the great cardinal doctrines of the Protestant Reformation. By these, as we believe, the churches commonly known as evangelical have been led of God to build upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone. We confess with shame that we have by no means always been master builders, *for we have not yet attained* nor perfected the Reformation begun four centuries ago by Luther and his fellows; yet through the grace of Christ we believe we have been ^{according to our measure} able to fulfil our ministry and our fathers, and that there are to be seen in our churches the manifest seals and proofs of the work of the Holy Ghost. In coming to Latin America we declare it to be our aim and purpose to bring with us an open Bible well translated in all the languages spoken there, and to bring also an open mind to all the leadings of God's providence. We are not here to make harsh and unfriendly criticisms, even on the things which may merit disapproval; much less would we ~~even~~ cherish in our hearts a Pharasaic pride toward those who bear, as we bear, the holy Name of Christ; but, rather, in the spirit of humility and brotherly love entreating them to return fully and completely to the spirit and doctrine of that most ancient and Apostolic Church pictured in the Acts of the Apostles, to the fourfold Gospel of our only Lord and Saviour, to

the Epistle to the Romans so peculiarly suited still to the needs of the Church that bears the Roman name, to the Epistle to the Galatians from which especially Doctor Luther drew his own peculiar message to the Churches, to the whole counsel of God in the whole Canonical scripture of the Old and New Testaments, unto which no man may presume to add or subtract, or set aside, or cover up, anything whatever.

We thank the God of our fathers, who is our God also, for what he wrought through this man of God, born of pious and devout parents in the Roman Catholic Church, and trained in her schools of learning, but who, as we deeply believe, was taught more fully in the school of Christ himself, until it was given him to return to that earliest Church of the Apostles of the Lamb, ~~who is Jesus Christ~~. Before kings and princes, ⁱⁿ church and state, Martin Luther witnessed a good confession before many witnesses, -- ad majorem ^a Dei gloriam. Here we stand. We cannot do otherwise. God help us.

The Panama Congress on Christian Work in Latin America was composed of more than 300 men and women from practically all the nations and religious denominations of North and South America and from Great Britain, Spain and Italy. The delegates were ^{in large part} leaders in the religious work of their various countries. They met to consider how the Christian forces of the Latin and Anglo-Saxon and Teutonic nations might work together to help the evangelical churches of Latin America and to aid all earnest and sincere efforts to meet the religious, educational and social ^{needs} ~~work~~ of the Latin American people. The delegates, speaking in Spanish, Portuguese and English, considered ^{these} ~~the~~ questions for ten days with complete unity of feeling and purpose. They were heartily welcomed both by the Republic of Panama and on the Canal Zone and the work of the Congress left behind it the sentiment of good will which it was its aim to express to the Latin American people. The views of the Congress as to how the missionary agencies in Europe and North America might render most help to Latin America were referred to a permanent Committee on Cooperation in Christian Work in this field, representing the churches and to be composed of three sections: one in the United States and Canada, one in Europe, and one in Latin America. The Congress ~~has~~ realized and expressed the necessity of conserving our international and inter-racial relationships in terms of the Christian Gospel and of drawing together the peoples of all these lands in the faith and service of the religion of the New Testament. It ^{was} ~~has been~~ the first meeting of the kind ever held on these Western continents, but it will not be the last.

Wheaton Conference of Panama

1. A spiritual dynamic & positive character
2. A full gospel of a new Redeemer for every Latin American
3. An open Bible to the layman & the people.
4. A trained L. A. ministry
5. A Christian human - biological basis & perspective
6. Christian education
7. Christian work for Latin Am. America
8. Sunday Schools
9. Mission & the Church
10. Christian social witness for young men & young women
11. Spiritual Christian ministry for the educated classes, for the women
students in L. A. and some of the members in the "American"

Religious papers report - the Lasso - tab change.
Timber.

W. E. Tuck Jr. Victor's Light.
Col. H. R. Margreem Traction

Camp Otis - Sunday am
Union ch. Sat. night.

8²¹ Am. to Camp Otis - Col. Miller

Each General sent at 8 am for paper - Able on hand.

Emergency men ready for assignment.

Hours of devotional meeting.

Nothing else that we can and needs to speak as on hand - when called for

Notes - Camp. Anderson

Monday night. Victor's Light

Accts.

- difficult
- The national aspiration of the L.S. Party of India in China
- The ^{general thought} ^{clouded} basis of intellectual exemption. P. D. & Diam.
- The foundation of the mechanical, materialistic ideas of the urban class, which are wrong so. They are a deviation
- By the demands of the new hearts. The projects here, just as one at home. The challenge of the people.

Needs

- The study democracy first - geographical, social, to be urgent.
- Character problems first to be urgent -
- International relations to be pursued with religion & moral ideas & organizations.
- It is good to the living - urgent basis of new of men.

Point to be seen

- Pay for the balance of the right way & the right kind.
- Compare with the Indian situation. Another. Make them together a part of power. As is in the Indian situation.
- Think of the future only - of the revival & forward steps in China. See - "The Way to Peace" - see also the man.

all in God - new beginning & of them

Points for address on Panama Canal

The address is received

Origin of the Congress

The declaration of the mission in Edinburgh

The declaration of the N.Y. Conf. in March 1903

The Conference on the route in route

Unifying influence of the preliminary planning
Alvord & Edwards. Roman note

Alf. N. Wallace letter from Kingston

Comm. - Assets, needs & Present Status.

Washington - Review from Early 1903.

1. The basin basin around a project which can presently appear to be other than has most on
2. The need of an union - following in the inauguration of the Pope in 1903.
3. We have for the magnitude the expense as well as other -
to it the magnitude expense of type which follow to be made of the cost of the money spent. The gov. note is not reduced but by - freedom

Panama. This is the best & complete set in the world.

Canal Zone Union Character.

The lesson emphasized

1. How the one man who
2. Following - since the meeting process.
3. The task must be the one - Europe & 20
4. Continuation of unity between us
5. The new case of Europe's return

What the Congress did. - 6 points @

The program was marked out in the Congress. Clear time

Dr. Albrecht's lesson. 1888 - for the time

1. The ruler of the Father - the love - based in God
2. The leader of the heart of humanity
3. The leader of humanity - its head & guide

Delegation - 24 members.

The closing hour of prayer

Devotional and financial. Address

Every address

The Canal Excursion.

2000 L.A. exhibit in the

Delaware Speech.

Good Reports in New York

The Latin American section

Galvez's proposal

del Toro's speech

to show relations address

Dr. Beyster's contract for it.

Cooperation - 2nd party.

no organizing - in practice. here.

Attention to world

Checks on cooperation with Rome

Venezuela & Brazil in Chile. as an experience

The Panama Congress on Christian Work in Latin America was composed of more than 300 men and women from practically all the ^{and religious denominations} nations of North and South America and from Great Britain, Spain and Italy. The delegates were leaders in the religious work of their ^{Christian forces of the} various countries. They met to consider how the Latin and Anglo Saxon and Teutonic ^{nations} ~~peoples~~ might work together to help the evangelical churches of Latin America and to aid all earnest and sincere efforts to meet the religious, educational and social needs of the Latin American people. The delegates, speaking in Spanish, Portuguese and English, considered their questions for ten days with ^{complete} unity of feeling and purpose. They were heartily welcomed both by the ~~Republic~~ Republic of Panama and on the Canal Zone and the work of the Congress left behind it the sentiment of good will which it was its aim to express to the Latin American people. The result of the Congress as to how the ^{missionary} ~~church~~ agencies in Europe and North America might render most help to Latin America were referred to a ^{permanent} Committee of Cooperation in Christian Work in this field, ^{representing the churches and} to be composed of three sections, one in the United States and Canada, one in Europe and ^{another} ~~another~~ in Latin America. The Congress has recognized and expressed the necessity of securing our international and inter-racial relationships in terms of the Christian Gospel and of drawing together the people of all these lands in the faith and service of the religion of the New Testament. It has been the first meeting of the kind ever held on two American continents, but it will not be the last.

Robert W. Speer,

The address of the party.

Brought in the situation - An exp. report

The Cath. comes ahead of the Panama Canal. Don L. is next in.

Atty. General - the spirit of truth.

An interesting & rather good. Calderon - "The N. A. Period"

Raised judgment - just a bit - by letter to Perry.

Right a very good. Shows for this report to America!

The notes

Notes also changed. Sec. I, II.

That in book Sec. II. Contact in reports. Note - "Book"

And set in session. Sec VIII.

Some of part of last publication! I had a guess then as this!

The assets of - by book on Sec. I.

The progress of law & measure of the report.

The next of report on the Zone. as to Canal. The main of

The modification of an earlier relationship in N. A. America.

"D" & Chapter - Ideals, Progress, Immunity, Intolerance, Loyalty, Dedication.

Am. Prager, Wolf, Subbetta 48
57
oppon minister 65

III

Don't A. K. Lee

Apr. paper to Lora

Apr. paper to Lora

Dr. Chester Page 70 I

B. Lloyd - The Presence of Christ

A. Notical. Comm. II 27. as also as to report in paper. Haggard.

Prayer during session =

28, 38

~~Dr. B. Lloyd~~ see here.

Bayer.

~~Dr. B. Lloyd~~ Dr. J. D. Pepper. Dr. Subbetta

These three to give head in Reformation & show the connection
of an higher mind & obj. to the late dated Catech.

Second of the mid. Reformation and prayer was the great
man to lead the way - when Reformation was to be seen in
Cath. Catech. - to end of Reformation & how early to set
Bible.

Radical & more religious in Reformation - perhaps to
come as or to move to the end - Keeble

Absenteeism. The increased progress of Catech. in
many parts in the Reformation. Others.

Columbi: one of Germany, France, Spain, Holland & Portugal
the % of the world. - other

Prayer
Catech. = France, Spain, Prussia, Denmark - Reformation

Think of the Reformation as a whole, it was not one but two
- the way it was spread over. Reformation in France? 6th Edition
the way they are to be seen in the 6th edition as it is the one
in the 6th edition.

Commission I

Country

Mexico. Butler, Quinto, Stein

Central America Hayter, Kuch, Allison

West Indies ^{Chart} ~~Quinn~~ ^{Chart} ~~White~~ ^{Chart} ~~Jones~~ ^{Chart} ~~White~~ ^{Chart} ~~Barnes~~

Colombia ~~Gilman~~ ~~Roberts~~ ^{Allen}

Venezuela - ~~Pond~~

Ecuador

Peru ~~Atkins~~ ~~Sturdy~~

Bolivia ~~White~~ ~~Baker~~

Chile ~~White~~ ~~Elphick~~

Argentina ~~Conner~~ ~~Sturdy~~ ~~Argentin~~ ¹⁰

Paraguay ~~Ream~~

Uruguay ~~Montgomery~~ ~~Harvey~~

Brazil ~~Albright~~ ~~Benjamin~~ ~~Levia~~ ~~Conner~~

Jiuan re. de Schweitz

Jamaica - Parsons

Classes

Intellectuals ~~McLean~~ ~~Edwards~~

Students ~~Atkins~~ ~~Montrose~~ ~~Harvey~~

Indian ~~Tucker~~ ~~Olcott~~ ~~Corja~~

Europeans ~~Stonely~~

apt. 130

~~White~~ 2. ~~White~~ ~~Setler~~ 4.

~~East~~ 1. ~~White~~ ~~Swalt~~ 5 or 6

~~White~~ 6. ~~White~~ 6. ~~White~~ ~~White~~ 6

~~White~~ 3. ~~White~~ 3. ~~White~~ ~~White~~ 5

~~White~~ 4. ~~White~~ 4. ~~White~~ ~~White~~ 2

~~White~~ 1. ~~White~~ 1. ~~White~~ ~~White~~ 6.

~~White~~ 6. ~~White~~ 2

Spain

Commission II

Brown 20
Page 11

Howland 1

D. Huntington 2 ✓

McLean 3

Garrison 2.

Tucker 7 1 ✓

Greene 5.

Allison 8.

~~Levia~~ 6

Miss Smith 2.

Mr. Pond 5

Int. Palace

~~Edwards~~ 7

Vaderrama

Orto Gonzalez 4 ✓

Daisy Gilson

Walterson 6 ✓

Ed. Cook.

Row.

Stirling

Asbury

Philip McConnel 3.

Philip Graham 3 ✓

C. D. Paul 8.

Barnes 3.

E. Braga. 3.

Albion Rice. 4

~~White~~

Orndorff

Miles

Martinez 5

affin.

Ernie 8 ✓

Ent. Brown 15.

Commission III

Spanish spots

Coffin

Marching

Briggs 8 ✓ -

Parson 5

Montrose 3rd Ernie

Bovard 4

E. O. Cook 6 ✓

Tucker 9 ✓ King

~~Stirling~~ 7 Report

C. D. Paul 7

King 9 ✓

E. O. Cook

Mc. allison

Stirling 5 ✓

Miss Head.

Miss Carrakon

Miss Hodge

Howland 1. -

C. D. Paul 8

Stirling 5 ✓ -

~~Conner~~

White 4 ✓ -

Garrison 4 ✓ -

~~Levia~~ 3

Chittenden

Dr. Hester 2. ✓ behind

Mr. Jones

Miss Winter. 5 ✓ -

Vaderrama. 3rd behind.

Ernie

White

Ream

Winton

Orndorff

King 36

Orto Gonzalez 36

30 mi King.

Orndorff.

Notice.

15 min. for Ryak.

White.

Briggs Report 3

to marching

but in organization

to the 4th

& can. reports

✓ Orto 50

✓ Barnston 1.

✓ White 9

Wallace 7 ✓

Miles 5 ✓

8³⁰ Devotion + minutes.

8⁴⁰ - 9¹⁰ Commission.

9¹⁰ - 11. Debate 110 minutes = 15 speakers

11. Devotional

3.

3⁰⁵ - 3³⁵ Debate 90 = 12 speakers.

4³⁵ - Comm - Brown.

Notice - Approve minutes.

The 8³⁰ quiet time

The comm. part of 2nd speaker

The 8³⁰ mtg. glimmer for people.

Comm III at 11³⁰

Notes.

Agree met Brian Com.

Circle for Monday.

Sanjay - Barbara know the.

Lesly mtg - Mark's husband of Lawrence. The

Relig. Group. Mtg. same comes in the a

Notice am

Ag. Mtg. at 3 > 3³⁰

Devotion Group

Styrum 4.5, 5.7, 6.5, 30

Open minute

Notice - Mtg. glimmer III.

Debate address A. McLean

Ag. Mtg. Laws

#

Mini Room - you can eat a tin
of... a healthy variant, a healthy
holder or happy head

II

G. Tucker 1	W. Lambeth 6
R. F. Denington 2	C. J. Ewald 2
A. F. Oldham 3	D. A. Heblitt 5
J. Orlé Ingales 4	C. D. Hurry 2
E. A. Odell 5	A. Massorani 1
^{Miss} Mrs. Cortez 5	C. S. Hardwick 3
R. J. Montverde 6	J. H. Mott 8
L. C. Huntz 7	D. R. Jamman 3
H. E. Eving 8	
W. A. Brown 6	

Perica	Brown 20
McConnell	Paul 10
Cook	<u>Brown 15</u>
Wilson	
Barnes	
Howland	
Colmore	

Wednesday 9th

Spvy. of maps. - Sanders
W. A. Brown

Bulmer Com.

Devotional

Get all wearing addresses Spanish. Bulmer
deletes for report.

Get the L.A. delegate's speech in the debate.

Member books on the 18th

Send Alvarez Edwards Postal Service
books

Pam Dunlop: Vics chm. letters
Asst. chm. papers

Cooption.

- Math. - ✓
- Olcott. - ✓
- Pappas. ✓
- Taylor. ✓
- Janchen
- Biny Brown. ✓
- Mr. McDaniel. ✓
- Mini Hodge. ✓
- Dr. Harrison - O. or Mrs. Roberts
- ~~Robert~~
- ~~Robert~~
- King. ✓
- Vance ✓
- Gibe.
- Russell.

Joan

- Odham
- Barner
- Matt.
- Taylor.
- Barner.
- ~~Heber~~
- Vance & Chute
- Cook & Min Wood

- Jibbelle
- Ransome
- Mcraion, & Short
- Martinez
- Astallen
- Joncher
- Wabson
- Fox for
- Biny Wilson
- Biny Howard.
- Vance
- Ch Thompson
- Wabson?
- C. Hodge
- Biny Hodge.
- Mrs. Barner
- Mrs. Barner
- Mrs. Hodge
- Oudert with
- Colmore
- Howell
- Abrahamson
- M. Hodge
- A. G. Baker - Canada. Bolivia

Wabson - The greatest asset in the society. Let. has
been the money they have not spent in other work



Love the one vocabulary - for how best we understand
what Spanish has to be understood in another.
I want to read his journal

Remembering seems to be coming from behind
him as he is moved by the fact of others who come
there.

The book reads as the museum from that can
be taken to it. Not to be done. We have read it
time in his time, perhaps. We had. Just about
paper on - he is just as though the book is something
there. But we must see it.

The connection of unity between us. There is no racial
character between Latin & Anglo American. We are
not fundamentally different. We are just as flesh.

Did you know he has been on. We can't begin
it. When we look at it as a subject it. But it is easy
to say so a just as we. We must always find the
real meaning of our work but we are child like children
who can be but who can't say a double love. We are.

The new cell to camp's work. Keeping home. Down
of cannot and beyond to see of the of what he does in.

Wed

- 2³⁰ - Com. VIII.
- 3. - Pres. Com
- 3³⁰ - aft. session
- 5³⁰ -
- 6 - Home meet.

Thursday

- 2³⁰ - Bazaar
- 2³⁰ - Bazaar

Friday

- 2³⁰ - Union Church Mtg.

- 5³⁰ - Conf. Com.
- 7. Bazaar - Home

Saturday

- Church - Vance.
- 5. Com in conjunction

Sunday

- 10 AM. Sea view church
- 9. Gabe. Home at 5 PM

Canal Zone Union Church

Add Home Bld names to our Copy Bureau
Cm:

#

Names of former Panama men

A. W. Warwick, Comptroller of the Zone.

Geo. W. Merrill, Auditor of the Zone, San Cristobal

W. E. Hoffmann, First Secy, Abasco

J. D. Warner, Garrisonville, Panama.

It is strong letters from Gorthals, the Atchafalaya Smith-

G. J. Bryan

H. C. Kling.

Leahy, M. Garrison.

Opinion is coming in from the Home Bld for the
the Museum to raise funds.

D. C. Meeting, June 15th Church Bldg. Zone

Naval Cadets. Capt. Melancthon Brainerd

Warwick on Zone. in table

Estimate.

		Pop. - Union
Amsterdam	60000 for 500 pages.	4000
Antwerp	40000	2000
Ghent	20000	500
Peterborough	20000	750
London	20000	not in. bridge.

Grand total cost:

at least \$10000 to be sent as zone - 25 to each

city and 25 to 3500 zone project.

5000 bridge for each of the 2000 zone. complete?

Booy - Point in time at 1.20 for the
minutes just before of an good weather in
and at the very end minutes

#

Cauchy - The point of contact. The top end to have
most of 3 papers why. The point of contact
between. Between the top of the process -
and at the end of point of contact between 2nd and 3rd

Grades - the order, way - depend in way grade.
the 3rd from top - the 2nd when to meet in 10
the 1st - the 2nd as an end. the 3rd as an end. the 4th as an end.
the 5th as an end. the 6th as an end. the 7th as an end.

Rain - the point of contact. the 1st when to meet in
the 2nd when to meet in 10. the 3rd when to meet in 10.
the 4th when to meet in 10. the 5th when to meet in 10.
the 6th when to meet in 10. the 7th when to meet in 10.

King - the point of contact. the 1st when to meet in
the 2nd when to meet in 10. the 3rd when to meet in 10.
the 4th when to meet in 10. the 5th when to meet in 10.
the 6th when to meet in 10. the 7th when to meet in 10.

Notice

The report 15 min. ticks
Correction - add. to the main report
No report in the Sunday paper.
Comm. is not at 11:30

#

Howard - the point of contact. the 1st when to meet in
the 2nd when to meet in 10. the 3rd when to meet in 10.
the 4th when to meet in 10. the 5th when to meet in 10.
the 6th when to meet in 10. the 7th when to meet in 10.

Voltaire - the point of contact. the 1st when to meet in
the 2nd when to meet in 10. the 3rd when to meet in 10.
the 4th when to meet in 10. the 5th when to meet in 10.
the 6th when to meet in 10. the 7th when to meet in 10.

Brown - the point of contact. the 1st when to meet in
the 2nd when to meet in 10. the 3rd when to meet in 10.
the 4th when to meet in 10. the 5th when to meet in 10.
the 6th when to meet in 10. the 7th when to meet in 10.

(over)

1. This is the main point of contact. the 1st when to meet in
the 2nd when to meet in 10. the 3rd when to meet in 10.
the 4th when to meet in 10. the 5th when to meet in 10.
the 6th when to meet in 10. the 7th when to meet in 10.

The point of contact. the 1st when to meet in
the 2nd when to meet in 10. the 3rd when to meet in 10.
the 4th when to meet in 10. the 5th when to meet in 10.
the 6th when to meet in 10. the 7th when to meet in 10.

Communion III

- 8³⁰ Devotion, Morning / Minutes
 8⁴⁰ King - Communion - 30 min
 9¹⁰ - 10³⁰ Debate 11 speakers.
 Howland 1 < Barstavena 1
 Dr. Deater 2 - ?
 Valderama 3a
 Matthews 3b < Jones 3b
 Bisher 4 < Art Gonzalez 3b
 Miller 5.
 Bragg 3rd 5.
 Browning 5.
 McIntire 5.
 Orozco 5
 Cook 6 - ?
 Jamann 7
 Wallace 8
 Bragg 8
 Austin 9.
 Jones 9.
 Brink - ?

Parson to say 9th the great lesson
 down the list has been included but has been
 on great book given nearly the evening with
 concern of for a open list of his Christ.



VIII Cooperation

- Hymns 5⁷ MINUTES McQuinn.
 Devotional.
 Ryder 2^{4c} ?
 Chester 1st speaker
 Fischer
 Lenthall 1.
 Banta
 King
 Colman
 Rouse or Peter Spack
 Ravi 1 2³
 Lenthall or v1
 Allison ✓
 Jas ✓
 Juri ✓
 Percin.
 Mini House.
 Mac Farland. 2nd speaker.
 Zibbetta 1.
 Flammer. Union Church person
 Eric Taylor 2^{1st} — ?
 Banta 2^{1st} — ?
 Mac Farland 2^{4c}.
 Dr. Mc Brown 2^{4c}
 Harkle Union Church person — ?
 McCombs 3. — ?
 Oliver Ravi

Notice

Browning 2³⁰ by. Church provide

- 8³⁰ McQuinn
Minutes
 8⁴⁰ Thompson - 30 min
 9¹⁰ - 10⁵⁰ - 10 min 14 speakers.
 10⁵⁰ - Notice.

- 3³⁰ Woodruff No. 43
 3³⁰ - 5¹⁰ - 105 min 15 speakers.
 5¹⁰ - Thompson

10³⁰ - 11 - Hymn - Notice.
 11 - 11³⁰ - Epw & Brown - lesson for the early Church

3³⁰
 3³⁰ - 5¹⁰ - 95 min = 13-

Annun 15. Sat Sunday

Ransom - devoted

Winton 20 - 10 or 15 ✓

Draft ✓ 304

Smith Cortez

Jucker

Mal Pond

Miss Butler 1. ✓

Dox. pro. ✓ 5

Seater. 7 — ?

Clark ✓ 5

Hayter.

Baker (10) ✓ 8

Hansen. (10) ✓ 6.

Orb Trudy 2 follow the black. 1. ✓

Wallace 8. ✓

Revel. ✓ 304. — ?

Colman 2. ✓

Ephick. (10)

Ante. Belation 1. (9) for women

Howard 1 (10)

Brenio 1 (3)

Allison 1.

Allean 6.

8:30 Devoted. Ransom. minutes

8:40 Winton 12 min.

9-11:15 Debate 120 min. 49 2 @ 10 15.

11- Winton done 8

11:15 Motion

11:30 Devoted

Preparation of mass.

Openings

Dundas

Mr. Brown

Perina

Jompson

Annunial Commission V. Wednesday

Notice

Miss Bennett

Don Anna had devotion

Miss Spelan

Miss Pond

Miss House

✓ 2 Mr. Desires. Visit to the Institute

Photo

Sticker with a copy

Photograph

✓ 2:30 - Brown's lecture. Thursday

✓ Review to by report of Ann on 24th

Minutes

No. 10

Hayter

Point for doing again -

1. Not to do a dev. for the paper has appeared in quest for more of the - as exp. of B. Group as independent of the book

2. Let's see how far we can go for other dev. on this

3.

8:30.

Opening devotion Mrs. M. Stone.

Minutes.

8:40. Miss Bennett present report.

9-10:15.

10:20 Dr. Harrison

Min. Corp. - Brown asked to be given to his diabolical... It can be handled at the time. Some on obj. that the results are not only what you know, the actual 'free moral moral results'. He explained that the... not from side and that the result - 12... but that you the crew the two 8... was done.

Commission VI - Church on feet

370th Ann. of Luther's death.
Eire Out Bury

Notices

King. of miss. 1888 year & more
Cer. led. em. by - em at 11:30 & Sept 7.

VII Home Base

Opening devotional Bishop Chapal

- Druel
- Eare Daylor.
- Lewis
- Varca
- Revel.
- Myers
- Chapt.
- Winston Brown
- Halney

Notices

- Minutes of over 25 yrs. service
- Abolition of the Congress.
- 3. Making of the Com. a Congress in h. a. Place
- Sunday meetings
- Read minutes of Bishop's & Bishop's
- 2. Thank Th. Bishop's names B. & J. J. J. J.
- 1. Apr. mtg. 23^o

Opening devotional
Bishop Chapal
MINUTES - Cover

- Deeter
- Gallace
- Abrahamson
- Levington ✓
- McCurtis ✓
- Miss Neville ✓
- McKinn
- Lambert
- Ryder ✓
- Patao's.
- McDermid ✓
- Hartwick ✓
- Mackley

Business Com. at 4:30

Constitution Committee.
Resolution of Thanks.

#

- Alexander
- King
- Varca
- Chester.
- Kirschling. x
- Brown. x
- Ritchie.
- Henderson. x
- Ritchie.
- Levington.
- Baker x

8:00 Bishop's Devotional. Abrahamson: Minutes
Luther - Olym
Prayer:

8:45 Olym.
9:15 - 10:50 95 min. 14 quater:
11-11:30

3:30 Nettlet. No 62
3:30 - 4:30 35 min. 9 quater.

4:30 Olym
4:45 - 5:30 Business Com.
Closing prayer. Eduardo Perera

Apr 11.
8:00 Shepard - Minutes.
8:40 Olym.
9:00 - 10:50 - 90 min. 15 @ 6.
10:35 - 10:50 Olym.
10:50 Olym.
11. - Devotional led by. by last address.

2:30 Olym. 23.
65 Congress King
55 Hall & K. last address
Scripture from 11. 14-18. 22-29
Prayer - Edwards & Mackley.
Dr. Alexander
Address
Prayer.
Thanksgiving. - Betham.
Prayer
Bishop's address 24 Bk 6 11. 11
Benediction. Edwards.

481 duty. & notices
230 duty. | what of business
74 notices
304
177 from Business.
145. duty. from Latin America. & notices.
159. 20. Center E. from duty.
21 notices represented.

150 cents for business Com.

that from Christ, we have many see the triumph of the
5 and so be satisfied

that by the life and death and resurrection and the ^{of his death} ^{of his death}
6 from ^{of his death} ^{of his death} the purpose of God in the incarnation
with purpose.

that the meaning of the cross of Christ to us is to see
the finished work of the Spirit of God in the world living
within our hearts

(ans)

How the things - shown in water rendered
further for repeated spots - 2 in 11. Many coming
from us of house & fault.

The old eyes - given - ^{the same} "He is
back the : what is he doing? "He is just looking
his hand", and what look in his hand - "He
and looking 'glib' in his hand but just 'puffin'
reborn". Do you see dimensional too.

9/2 Southern going up with 10 things
and a door for. "Pants, have you changed your
mind". No - but we 3 are for a particular

King - the same & is by. ^{have} Now 3 are kicked
you for what you do. and I know what you
like. You like 'damn' - and now I think you
for that

Christ. At Southern when and 3 overboard.
going around minutes for some negotiations -
if all was over - but, it is as if you to the table,
but for being - we do it ourselves & the combination.

Laurel: is 5th and Chinese common - the first step
at the end of the road was a mother. This is because
at the other

Podemski as the same two next line - you think about
children at, eating in the cloud. The first - 5th at the end

McLennan 9/2 day when the law of moral generation starts
to remain. The rest of the world comes in the by the side -
as when first into it

Let us pray

I. Church

- 1. That we may be united in the common faith being given to us here
- 2. That we may be united in the common faith
- 3. That we may be united in the common faith
- 4. That we may be united in the common faith
- 5. That we may be united in the common faith
- 6. That we may be united in the common faith
- 7. That we may be united in the common faith
- 8. That we may be united in the common faith
- 9. That we may be united in the common faith

II. Mr. Latin American Churches

- 1. That Christ may be found in the hearts of glory
- 2. That they may be united in the common faith
- 3. That they may be united in the common faith
- 4. That they may be united in the common faith

III. The Missionaries

- 1. That the gift of an evangelist may be abundantly made up to them by the provision of spirit of God
- 2. That they may not be left in loneliness to bear burden to heavy for them but may have constant help the responsibility for which they have long waited & prayed.
- 3. That they may have power to do the will of God and to bear much fruit
- 4. That the heavenly love of God in their hearts may be made manifest to all eyes and hearts in their lives and in their words and actions.

For the raising up of the ministry in each state
 1. That you may be united in the common faith
 2. That you may be united in the common faith
 3. That you may be united in the common faith

IV. For Schools

- 1. That they may teach as when they think to love God
- 2. That they may be united in the common faith
- 3. That they may be united in the common faith

V. For Governments and Nations

- 1. That they may be united in the common faith
- 2. That they may be united in the common faith
- 3. That they may be united in the common faith

VI. For the Conf. Councils

- 1. That it may be united in the common faith
- 2. That it may be united in the common faith
- 3. That it may be united in the common faith

That the peace of God which passeth all understanding & shall keep our hearts & our thoughts in Christ Jesus.

That this God and the influence which shall flow from it may begin a new day for the world to draw us together in unity & love in every corner of the globe

That we who love Christ, of whatever name or race, may be truly one in Him

That we may remember ourselves in love & prayer together always

C O P Y

In conclusion [I wish to ^{say} ~~add a word as to~~ the tremendous educational need of this part of the world. The Superintendent of Public Instruction says in his official report, "We have professors without competence and without calling". He speaks of the fact that 10 years ago the law allowed most any one without training to teach provisionally as this was the only way to get teachers. There scarcely existed trained teachers. These unfortunately later received regular appointment. They were not appointed because they were "capable but because they were docile instruments of the local political machine". When the time for examination came no one feared that he would be turned down. There was a ratifying en masse of professors almost illiterate, except for few and honorable exceptions. The other day a man who was talked of in the papers as timber for vice-governor of the state, told me that where he lives a teacher drew salary continually and for more than a year did not so much as open the door of the school house. The teacher is politically protected. This case represents a large per cent indeed of all the public employees of this part of Brazil. The idea of a graded school is almost unknown here. The Superintendent further declares, "We have today in the most important cities of the state, school houses where four independent schools function, each one with an excessive number of pupils, distributed in four classes". It is not unusual for a teacher to have 50 or 60 pupils of all grades. Now when you remember the quality of these teachers. and their excessive number of pupils all thrown together (the classification is based on the pupils' preference of teacher), and the fact which our authority cites that there are only 20 per cent of the children of school age in these inefficient schools, you get some idea of ^{the} ~~our~~ educational opportunity and duty in Parana. For 120,000 children there are only 504 schools. Prepared and efficient teachers are almost unknown. I refer, of course, only to this part of the country. Some states are much worse and some, better.]

Brazil is in a state of great unrest - I might almost say, an agony of

unrest. In addition to her great burden of illiterates, she is on the verge of bankruptcy. What is infinitely worse, she is practically without religion, and therefore without hope. The papers of the country are full of the great note of despair which throbs from one end of the country to the other. And no real remedy is proposed by the writers. Article after article is published in Rio de Janeiro in the various leading papers deploring this situation. The country's political boss was shot some weeks ago, and his tool, the ex-President, who has been the object of most virulent attacks on all sides, was simply forced by the papers to resign from his new office of senator (which his protector had, by his machinations, obtained for him) before he took his seat.

One of the most eminent publicists says that Brazil is a "Nation without nationality". Another says, "On every hand there is indifference, discouragement, and moral weakness". Still another writes in this strain, which is characteristic of much of the writing on the subject, "A bill-board-poster industrialism, a culture of beautiful patch-work, a brazen and seductive cynicism are the grievous marks which characterize the Brazilian society of our day. It would be a gigantic task to fix in a form perfect in its truth and beauty this vague tumult, this sad apprehensiveness, this insensibility, at the same time both ashamed and exultant, in whose happy depths as in a chaos crossed out from time to time by artificial fireflies, it is certainly impossible to speculate whether there be the germ of a world or of a waste-heap throughout our care-free mob it seems that the only things that are left for us as an ideal of civilization, are the desire for material things, the hallucination of the grossest senses, the delirium of primitive and vain forms But no, let us be just Youth has at last encountered a new ideal."

This "new ideal" is the nationalistic movement started by the country's foremost poet, Olav Bilac. It has struck the first note of hope that I have observed in any of the papers. The first task they set themselves at is "to lift

up again the spirit of the Brazilian people, inspiring them with courage and faith to right about face and correct the tremendous errors that have been committed". They are concentrating their attention on the schools and wish "to reestablish compulsory military instruction in the secondary and superior schools, and the adoption of the Boy Scout idea in the lower schools and in the first years of the gymnasiums". They will try to solve the problem of illiteracy and get specialists to teach and discuss national questions in the gymnasiums and academies. This will be backed up by the scattering of appropriate literature. In all this there is not one word about character formation, much less about religion. And this is the thing they are accepting as the remedy for all their evils! It is the only thing they are basing their hope upon. Will the result be a "world or a waste heap"? This transitory stage is our opportunity. They recognize education as the remedy for the evils of the past with which they are so dissatisfied. Let us see that they get the right kind of an education. If we let this opportunity slip, Brazil will simply try the new superficial remedy and it may be years before she is again as accessible as at present. At the most she will be a people whose god is, as was that of decadent Rome, their country. She feels a tremendous want. Let us not withhold the gift that it is our privilege to deliver.

I. Huberto Cammack,
"La Mision"

Tegucigalpa, Hon., C.A.

Oct. 5, 1916.

Mr. S.G. Inman, Sec'y.,
New York City.

Dear Sir:

In response to your circular letter of June 22nd, I am sending you today a few notes from this far-away and neglected corner.

I am also enclosing some photos from the meager list to select from which may be of use by you or "The World's Outlook" preferably if you place them outside of your office.

I'd very much like one of the most comprehensive or popular reports of the Panama Conference, both in English, and one in Spanish, but I do not have the data at hand to instruct me in ordering.

Honduras has but two evangelical men Missionaries among her Spanish population so far as I know. There are perhaps three stations in care of ladies, one on furlough. What a wide and neglected field. I am constantly lifting the Macedonian cry.

Respectfully, Yours and His; Pray for Honduras.

(Signed) I.H. Cammack.

STRUGGLES FOR PROGRESS IN HONDURAS.

COMMENDABLE:-

1. Last year the Department of Public Instruction made a spasmodic effort to congregate and educate the neglected and very primitive Sambos and other aborigines towards the far east and along the malarial coast of "The Mosquitia," her largest and least known Department. Much of this great "Unknown" lies awaiting her Livingstone and Stanley.

Some four or six teachers were out-fitted with school fixtures for primary work, and they met with some encouraging response and cooperation. It is to be hoped the effort may be continued, but it should be supplemented by the all-important ally, an evangelical Gospel, the only true regenerator and hope for such unfortunates, not by the Romish counterfeit that has blighted where it should have blessed.

2. The past year also chronicles the defeat and expulsion of the officious and designing Jesuits from Honduras, who were making an attempt to saddle another Bishop upon the poverty-stricken people, already too long bled by Rome.

3. The Government is making spasmodic, but rather half-hearted and dilatory efforts to make a good macadamized road from the Capital northward 125 miles towards the Railroad, which extends inland from Puerto Cortes some 65 miles. One would suppose in view of the comforts and advantages accruing to the Capital the past two years by the incoming of autos which now cover the distance of some 90 odd miles to Amapala in the space of 8 to 12 hours instead of that many days by ox-carts formerly, that a great impetus would be given towards the rapid completion of this important mail and freight artery northward. "Great bodies move slowly". But one cannot easily wink at the speedy construction of a big theatre building which the city needed about as badly as a small rural school needs a big brass band. If these \$200,000 had been expended upon a good graded road north via La Paz and Comayagua, and on to San Pedro and the Coast, new life blood would quickly flow into this sequestered and rather self-complacent "Athens." At present the business mail, by letters, requires ten to twelve days to Puerto Cortes and return, when it ought to go one way in twelve hours. Imagine the principal business mail of a Capital city coming in once, sometimes twice a week on the back of an Indian. Well,-- we are in the Tropics, and time has not yet become the asset in this, one of the lands of "Mañana" that it probably may be in the near future.

4. The country is a little awakening to the embarrassments and dangers of "Concessions" and is commencing to squirm and squeal under the grip of a great Fruit Company's

monopolies and arbitrary methods that do everything but encourage local and individual enterprise. If the Government had the money that is in the Boanilla Theatre invested in some good fruit steamers plying between the North Coast and New Orleans and Mobile, and Galveston, by which private parties could market their produce, the country would soon feel the benefits of the financial stimulus. As it is now, millions of bananas rot, and other tens of millions are never grown.

CENSURABLE:-

1. A fearfully mistaken remedy was recently propounded, but promptly contested, that these decaying bananas be converted into aguardiente, by which the country is already cursed. Unfortunately Honduras has been caught by the sophistry of government control, ownership and gains (?) by means of the traffic in intoxicants.

2. Two products of Honduras contribute most fatally against the welfare and uplift of the Republic. They are two master-pieces of Satan and they have Honduras by the throat. Aguardiente (native rum) and tobacco are ruining the people by wholesale. Commend us to the sagacity, grit and grace of the Governors of Yucatan and Sonora in Mexico, who have the wisdom, courage, and love for their people enough at heart to banish drink. Now if they and these Republics would put a ban upon tobacco they would quickly see virility manifesting itself in their young men who are now but shadows of manhood.

3. It pains me to record the shame of Honduras that it has recently organized a National Lottery, doubtless done in self-defense to check the flow of thousands and thousands of pesos which are pouring into the coffers of the Salvador lotteries. Now, this flow and traffic is prohibited, theoretically at least, but this Government seems to wink at the great immorality, and the example and temptations to gambling that it sets before the people.

4. Another lesson this land might learn to great profit is the suppression of immoral pictures and vile literature. The moral corruption of the youth seems as universal as it is abominable and degrading. We do not know to what extent the printed pages go, but if their illustrations indicate the contents of these cheap booklets, then there is sin turned loose.

We believe that the authorities measurably recognize and deplore the existence of some of these evils, but don't know how to begin the campaigns of reformation and purging. When the body politic is at low ebb morally it takes rare courage and skill to play the reformer. May they find the courage that would immortalize their memories, and tackle

these reforms right speedily. But, will redemption come before the day when "The law shall go forth from Jerusalem?"

(Signed) I. Huberto Cammack.
"La Mision"
Tegucigalpa, Honduras, C.A.

P.S. It may be best to use these notes impersonally. The authorities are very sensitive of criticism. Use your judgment.
I.H.C.

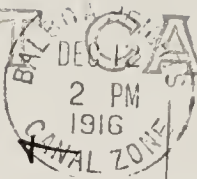


RECEIVED

DEC 21 1916

Mr. Speer

POST CARD



Miss Loop
 came after
 Paul & India
 gives she tells
 you about last
 February.

Mr. Robert E. Speer,
 156 Fifth Ave
 New York

Very much
 Happy New Years
 W. H. Kramer

FREDERIC H. ANDREWS

No. 1 ~~BROADWAY, NEW YORK~~

Stunfield N.Y.

An excerpt from a letter written by Dapt.
David M. McKell to F.H. Andrews.

RECEIVED

The powers of evil have little to oppose them down here.
Panama & Colon are depraved beyond description. Poor, poor
people! It would wring your heart to see them.

Mr. Speer

The first move towards decency would be the taking over of
the policing of the cities by our Government. The closing of
the saloons and gambling dives. The lottery alone is a demoral-
izing cancer. Unnatural crimes are almost universal. In my
years of company discipline I thought I had at least seen
somewhere near the limit of the liquor and venereal diseases //
evils, but this place is Horrible.

The authorities here are anxious to take over the policing
of the cities, and the War department advised it. The State
dep'tment can under our treaty, I believe, but did not think
it best. If the subject comes up with Messrs Mott or Speer
or other friends with the ear of the President, speak to them,
and let us pray it thro'. Sometimes humble people can start
great things. Remember Louise's note on largeness of prayers.

I have very busy days. The Lord has given me much to do, and
let me build an influential place in our little Army circle.

May He use me always according to His good pleasure.
Have tried to start a Bible class, but so far have not been
successful. Hope to get evening services started here.

Address delivered by Dr. Juan Zorilla de San Martin, President of the Popular Committee for the Reception of the United States Fleet, in the headquarters which on the invitation of the Committee was established by the Y.M.C.A.

Sunday Evening in Montevideo,
July 15, 1917.

My friends:

Among all the demonstrations of affectionate welcome which I have had to interpret into words, as President of the Popular Committee which has organized them, none, I assure you, has moved me more profoundly than this one, so modest in appearance, in which we offer you a family reunion, and where, as a father at the head of his table, I am called upon to ask the accustomed blessing.

I had the honor of voicing the sentiment of the Uruguayan people when they unanimously, overflowing with acclamations, thronged on land and sea to meet you. From the balcony of the United States Legation I said to forty thousand of my fellow countrymen there met in the public street, that it was a splendid truth which they joyously felt and loudly proclaimed; that we Uruguayans, sons of Artigas, are brothers of the Americans, sons of Washington; but that we are brothers not so much by the geographical or material unity of the Continent in which we live, but by something much deeper, something that springs from the very roots of our being; because we Uruguayans and North Americans, like all the other peoples of America, are sons of one common mother, the alma mater Democracy, mother at once of Peace, Liberty and Justice.

It is the breath, indeed, of that great lady of ours, Democracy, my friends, which waves those glorious banners that you unfurl on your masts; it is her breath which carries them into this war that America has not provoked, but that has struck her to the heart with its mailed fist and has aroused her in the name of her duty toward humanity; it is, in a word, that which now welds in a great embrace your ensigns filled with the light of the stars and ours filled with the splendor of the sun and makes of them one beneficent constellation.

But this moment has come in which I find myself in relation not with a great multitude or a gigantic collective person, but in immediate and affectionate contact with men whom we love individually, with spirits that are to us real favorites; with each and all of you, valiant and good seamen of our great sister, toward whom I feel an irresistible impulse of genuine affection.

And this constitutes, my friends, the most intimate of brotherhoods. If the fraternity of our countries comes from the common mother, Democracy, this of which I now speak, this which inspires in me such warmth of affection and interest in each and every one of you, this comes from something higher and more enduring, our common universal Father, our Father which is in Heaven, and who is one with the Son whom we all worship, Jesus Christ the Divine Redeemer of men.

I wish to speak to you of Him on this occasion, my friends and brothers, because I wish to leave in your souls as the most precious remembrance of my country, living and eternal words. Cherish them as precious jewels, in the

depths, in the most intimate and hidden recesses of the secret places of your hearts.

This house that we have specially prepared for you in order that you might pass here in innocent and pleasant occupation your leisure time, in order that you might find here a reflection of your far away home, in order that you might here renew the memory of your fathers, of your mothers, of your sweet-hearts, who are now thinking of you; of your native land in which your absence is felt while you are away on the call of your country; this house and this meeting which we offer you show that we Uruguayans have been thinking of you all individually, that we have seen in the crews of your formidable warships not only the units of an army which is passing, but the members of a family, with whom we share our home; not an anonymous group of beings destined to die, but a handful of beloved brothers for whose life we raise our prayer to our common Father and whom we would wish to embrace one by one, to save one by one from the dangers and hidden enemies, not only material but moral as well, which may rise to meet them in their unselfish journeyings to and fro by sea and land.

I see now before me that fair young sailor, almost a child, who looks at me with his large blue eyes full of memories . . . and that other . . . yes, hundreds of others . . . A profound feeling of personal affection, I was going to say fatherly affection, is awakened in my heart and surges up to irritate my eyes. I am thinking of the pure and lovely things which bind men closest together; I feel that the strongest of ties is being knit between my soul and yours, my brave lads, joyous heralds of mother America, soldiers of Justice, of right, and of peace!

And my soul is lifted instinctively toward our common Father, toward the provident Father which is in Heaven.

I come to bid you farewell, my friends; we shall probably not meet again on earth . . . Will you keep my remembrance, the greetings of anonymous friends who have loved you in Montevideo and whom you have met on your passing visit to this good land of Uruguay?

This remembrance may become vague, or even vanish; the winds of the seas, the vivid presence of other lands, will dissipate it like a vapor. But there is one tie, one only, which the winds will not dispel. When on the starlit nights in the midst of the infinite ocean, you pass the slow hours of the night watch at the foot of your formidable cannon, more than once you will lift your eyes to the firmament above, and more than once you will feel pass among the constellations the memories of the absent country for whose glory you struggle, and they will fill your hearts with peace, with energy, with valor; you will see there the images of those who love you most in all the world and whom you have left in your native land, the image perchance of your mothers who in those very moments will be lifting their Christian prayers to Heaven for you that God may keep you in His care and that in your journeyings over far away seas and lands He may give you friends who may have toward you something of the paternal affection, who may see in you not only the strong arms of warriors, but noble and Christian spirits, and who may speak to you now and again of God, of Jesus Christ the Redeemer, of purity, of confidence in the Heavenly Father, of the fulfilment of your duties toward the good God, toward your fellowmen and toward yourselves.

That is what we wish to be to you at this moment; the friends of your souls who give you, among the transitory things, the living word which cannot

pass away; friends who may be to you in place of mothers, sisters, and those who love you most intensely.

It is well to remember, my friends, that among the many who show you attentions in a more or less collective and superficial fashion, there remain in Uruguay those who have loved you individually and who will follow you with affection after you have abandoned our hospitable harbor; remember, young and valiant sailors of the democratic fleet, that some there are who, on remembering this group of fair and youthful heads uniformed in white, will lift their spirits to the Father which is in Heaven, and will pray that on every one may come His omnipotent protection, His illuminating inspirations, His fortitude and His peace; they will ask that He guard you from the moral and material dangers that rise to meet you, and that He return you well and safe to your beloved homeland - better even and stronger than when you set out from her shores.

And this it will be, my friends, because the way you take is the way of virtue and heroism. That star spangled banner of your country, under whose shadow you sail the seas, is a sacred thing, as you well know; in her folds there floats the very Spirit of God, the God that inspired your virtuous Washington, and to whom the framers of your Constitution raised their devout invocations; that banner will inspire you always with sentiments of valor and heroism, and it will lead you in the way of victory.

But do not forget, friends, that the most glorious of victories, that which is most worthy of your flag, will be that which you gain over your own selves, by being strong in character, men of virtue and of heroic will.

I recall at this moment that, at the beginning of this war when invaded Belgium saw her youth fall sacrificed in the vanguard of her heroic resistance, the Belgian mothers cried out in anguish, but firm as the Christian martyrs, to the great Cardinal Mercier, Archbishop of Malinas: "Are these our sons who die on the field, martyrs for the faith?" "Remember for your supreme consolation," the illustrious prelate, deeply moved, but serene, answered the mothers kneeling before him, "remember that many of those young men your sons who possibly might not have had the valor to live well, have had it to die well. They have been happy to die for their country."

And you too be thus, my friends, living by your country and for her; be worthy of life and you will be worthy of a glorious death - death which awaits us all on the horizon more or less near, the same in war as in peace; be noble characters; be strong and valiant as men and you will be such as soldiers; know how to vanquish the enemies within you and you will conquer those without, however strong; be good sons of your Father which is in Heaven and so, and only so, will you be worthy sons of your American homeland which is on the earth, of the noble lady Democracy, our common mother, in whose defence you have taken up arms, and which is nothing else than virtue, self-denial in favor of the social wellbeing, the sacrifice of the personal to the collective will, on the part of the great majority of citizens.

I am very sure that you will always be such for the glory of our democratic America. For this reason I speak to you in this fatherly manner, because I know well that I am not scattering seed in your souls, but watering rather that which is already there, sown by your parents and full of germinating life. Many, and most happy, are the memories left in Montevideo by the

notable and gracious visit of the United States Fleet to which you belong, but, my valiant sailors, of all these memories the most gratifying and lasting is that of your own conduct among us; we have seen you in our streets and even in our churches as models of democratic culture; you have left us the example of an army of gentlemen above reproach, of men truly free and, what is more, of citizens worthy of that freedom, masters of themselves.

Farewell then, brave soldiers of our free and republican America. I have given you in my words the most precious thing which I have been able to find for you in the depths of my soul, the best that as a parting gift, I believe is to be found among the riches of this my country of Uruguay: paternal inspirations, sincere love for your souls. Everything else passes away, this alone remains to, and throughout, eternity.

Continue then, with valor and with unwavering faith in victory, your glorious journeyings on the great deep in the beneficent shadow of your spotless banner. Cherish with affection the remembrance of this land of Uruguay, whose fraternal embrace your very hearts have felt.

Goodbye, friends, may you be happy.

SONS, BROTHERS, MAY GOD BLESS YOU.

Address delivered by Dr. Juan Corilla de San Martin, President of the Popular Committee for the Reception of the United States Fleet, in the headquarters which on the invitation of the Committee was established by the Y.M.C.A.

Sunday Evening in Montevideo,
July 15, 1917.

My friends:

Among all the demonstrations of affectionate welcome which I have had to interpret into words, as President of the Popular Committee which has organized them, none, I assure you, has moved me more profoundly than this one, so modest in appearance, in which we offer you a family reunion, and where, as a father at the head of his table, I am called upon to ask the accustomed blessing.

I had the honor of voicing the sentiment of the Uruguayan people when they unanimously, overflowing with acclamations, thronged on land and sea to meet you. From the balcony of the United States Legation I said to forty thousand of my fellow countrymen there met in the public street, that it was a splendid truth which they joyously felt and loudly proclaimed; that we Uruguayans, sons of Artigas, are brothers of the Americans, sons of Washington; but that we are brothers not so much by the geographical or material unity of the Continent in which we live, but by something much deeper, something that springs from the very roots of our being; because we Uruguayans and North Americans, like all the other peoples of America, are sons of one common mother, the alma mater Democracy, mother at once of Peace, Liberty and Justice.

It is the breath, indeed, of that great lady of ours, Democracy, my friends, which waves those glorious banners that you unfurl on your mast-heads; it is her breath which carries them into this war that America has not provoked, but that has struck her to the heart with its mailed fist and has aroused her in the name of her duty toward humanity; it is, in a word, that which now welds in a great embrace your ensigns filled with the light of the stars and ours filled with the splendor of the sun and makes of them one beneficent constellation.

But this moment has come in which I find myself in relation not with a great multitude or a gigantic collective person, but in immediate and affectionate contact with men whom we love individually, with spirits that are to us real favorites; with each and all of you, valiant and good seamen of our great sister, toward whom I feel an irresistible impulse of genuine affection.

And this constitutes, my friends, the most intimate of brotherhoods. If the fraternity of our countries comes from the common mother, Democracy, this of which I now speak, this which inspires in me such warmth of affection and interest in each and every one of you, this comes from something higher and more enduring, our common universal Father, our Father which is in Heaven, and who is one with the Son whom we all worship, Jesus Christ the Divine Redeemer of men.

I wish to speak to you of Him on this occasion, my friends and brothers, because I wish to leave in your souls as the most precious remembrance of my country, living and eternal words. Cherish them as precious jewels, in the

depths, in the most intimate and hidden recesses of the secret places of your hearts.

This house that we have specially prepared for you in order that you might pass here in innocent and pleasant occupation your leisure time, in order that you might find here a reflection of your far away home, in order that you might here renew the memory of your fathers, of your mothers, of your sweet-hearts, who are now thinking of you; of your native land in which your absence is felt while you are away on the call of your country; this house and this meeting which we offer you show that we Uruguayans have been thinking of you all individually, that we have seen in the crews of your formidable warships not only the units of an army which is passing, but the members of a family, with whom we share our home; not an anonymous group of beings destined to die, but a handful of beloved brothers for whose life we raise our prayer to our common Father and whom we would wish to embrace one by one, to save one by one from the dangers and hidden enemies, not only material but moral as well, which may rise to meet them in their unselfish journeyings to and fro by sea and land.

I see now before me that fair young sailor, almost a child, who looks at me with his large blue eyes full of memories . . . and that other . . . yes, hundreds of others . . . A profound feeling of personal affection, I was going to say fatherly affection, is awakened in my heart and surges up to irritate my eyes. I am thinking of the pure and lovely things which bind men closest together; I feel that the strongest of ties is being knit between my soul and yours, my brave lads, joyous heralds of mother America, soldiers of Justice, of right, and of peace!

And my soul is lifted instinctively toward our common Father, toward the provident Father which is in Heaven.

I come to bid you farewell, my friends; we shall probably not meet again on earth . . . Will you keep my remembrance, the greetings of anonymous friends who have loved you in Montevideo and whom you have met on your passing visit to this good land of Uruguay?

This remembrance may become vague, or even vanish; the winds of the seas, the vivid presence of other lands, will dissipate it like a vapor. But there is one tie, one only, which the winds will not dispel. When on the starlit nights in the midst of the infinite ocean, you pass the slow hours of the night watch at the foot of your formidable cannon, more than once you will lift your eyes to the firmament above, and more than once you will feel pass among the constellations the memories of the absent country for whose glory you struggle, and they will fill your hearts with peace, with energy, with valor; you will see there the images of those who love you most in all the world and whom you have left in your native land, the image perchance of your mothers who in those very moments will be lifting their Christian prayers to Heaven for you that God may keep you in His care and that in your journeyings over far away seas and lands He may give you friends who may have toward you something of the paternal affection, who may see in you not only the strong arms of warriors, but noble and Christian spirits, and who may speak to you now and again of God, of Jesus Christ the Redeemer, of purity, of confidence in the Heavenly Father, of the fulfilment of your duties toward the good God, toward your fellowmen and toward yourselves.

That is what we wish to be to you at this moment; the friends of your souls who give you, among the transitory things, the living word which cannot

pass away; friends who may be to you in place of mothers, sisters, and those who love you most intensely.

It is well to remember, my friends, that among the many who show you attentions in a more or less collective and superficial fashion, there remain in Uruguay those who have loved you individually and who will follow you with affection after you have abandoned our hospitable harbor; remember, young and valiant sailors of the democratic fleet, that some there are who, on remembering this group of fair and youthful heads uniformed in white, will lift their spirits to the Father which is in Heaven, and will pray that on every one may come His omnipotent protection, His illuminating inspirations, His fortitude and His peace; they will ask that He guard you from the moral and material dangers that rise to meet you, and that He return you well and safe to your beloved homeland - better even and stronger than when you set out from her shores.

And this it will be, my friends, because the way you take is the way of virtue and heroism. That star spangled banner of your country, under whose shadow you sail the seas, is a sacred thing, as you well know; in her folds there floats the very Spirit of God, the God that inspired your virtuous Washington, and to whom the framers of your Constitution raised their devout invocations; that banner will inspire you always with sentiments of valor and heroism, and it will lead you in the way of victory.

But do not forget, friends, that the most glorious of victories, that which is most worthy of your flag, will be that which you gain over your own selves, by being strong in character, men of virtue and of heroic will.

I recall at this moment that, at the beginning of this war when invaded Belgium saw her youth fall sacrificed in the vanguard of her heroic resistance, the Belgian mothers cried out in anguish, but firm as the Christian martyrs, to the great Cardinal Mercier, Archbishop of Malinas; "Are these our sons who die on the field, martyrs for the faith?" "Remember for your supreme consolation," the illustrious prelate, deeply moved, but serene, answered the mothers kneeling before him, "remember that many of those young men your sons who possibly might not have had the valor to live well, have had it to die well. They have been happy to die for their country."

And you too be thus, my friends, living by your country and for her; be worthy of life and you will be worthy of a glorious death - death which awaits us all on the horizon more or less near, the same in war as in peace; be noble characters; be strong and valiant as men and you will be such as soldiers; know how to vanquish the enemies within you and you will conquer those without, however strong; be good sons of your Father which is in Heaven and so, and only so, will you be worthy sons of your American homeland which is on the earth, of the noble lady Democracy, our common mother, in whose defence you have taken up arms, and which is nothing else than virtue, self-denial in favor of the social wellbeing, the sacrifice of the personal to the collective will, on the part of the great majority of citizens.

I am very sure that you will always be such for the glory of our democratic America. For this reason I speak to you in this fatherly manner, because I know well that I am not scattering seed in your souls, but watering rather that which is already there, sown by your parents and full of germinating life. Many, and most happy, are the memories left in Montevideo by the

notable and gracious visit of the United States Fleet to which you belong, but, my valiant sailors, of all these memories the most gratifying and lasting is that of your own conduct among us; we have seen you in our streets and even in our churches as models of democratic culture; you have left us the example of an army of gentlemen above reproach, of men truly free and, what is more, of citizens worthy of that freedom, masters of themselves.

Farewell then, brave soldiers of our free and republican America. I have given you in my words the most precious thing which I have been able to find for you in the depths of my soul, the best that as a parting gift, I believe is to be found among the riches of this my country of Uruguay: paternal inspirations, sincere love for your souls. Everything else passes away, this alone remains to, and throughout, eternity.

Continue then, with valor and with unwavering faith in victory, your glorious journeyings on the great deep in the beneficent shadow of your spotless banner. Cherish with affection the remembrance of this land of Uruguay, whose fraternal embrace your very hearts have felt.

Goodbye, friends, may you be happy.

SONS, BROTHERS, MAY GOD BLESS YOU.

Address delivered by Dr. Juan Morilla de San Martin, President of the Popular Committee for the Reception of the United States Fleet, in the headquarters which on the invitation of the Committee was established by the Y.M.C.A.

Sunday Evening in Montevideo,
July 15, 1917.

My friends:

Among all the demonstrations of affectionate welcome which I have had to interpret into words, as President of the Popular Committee which has organized them, none, I assure you, has moved me more profoundly than this one, so modest in appearance, in which we offer you a family reunion, and where, as a father at the head of his table, I am called upon to ask the accustomed blessing.

I had the honor of voicing the sentiment of the Uruguayan people when they unanimously, overflowing with acclamations, thronged on land and sea to meet you. From the balcony of the United States Legation I said to forty thousand of my fellow countrymen there met in the public street, that it was a splendid truth which they joyously felt and loudly proclaimed; that we Uruguayans, sons of Artigas, are brothers of the Americans, sons of Washington; but that we are brothers not so much by the geographical or material unity of the Continent in which we live, but by something much deeper, something that springs from the very roots of our being; because we Uruguayans and North Americans, like all the other peoples of America, are sons of one common mother, the alma mater Democracy, mother at once of Peace, Liberty and Justice.

It is the breath, indeed, of that great lady of ours, Democracy, my friends, which waves those glorious banners that you unfurl on your mastheads; it is her breath which carries them into this war that America has not provoked, but that has struck her to the heart with its mailed fist and has aroused her in the name of her duty toward humanity; it is, in a word, that which now holds in a great embrace your ensigns filled with the light of the stars and ours filled with the splendor of the sun and makes of them one beneficent constellation.

But this moment has come in which I find myself in relation not with a great multitude or a gigantic collective person, but in immediate and affectionate contact with men whom we love individually, with spirits that are to us real favorites; with each and all of you, valiant and good seamen of our great sister, toward whom I feel an irresistible impulse of genuine affection.

And this constitutes, my friends, the most intimate of brotherhoods. If the fraternity of our countries comes from the common mother, Democracy, this of which I now speak, this which inspires in me such warmth of affection and interest in each and every one of you, this comes from something higher and more enduring, our common universal Father, our Father which is in Heaven, and who is one with the Son whom we all worship, Jesus Christ the Divine Redeemer of men.

I wish to speak to you of Him on this occasion, my friends and brothers, because I wish to leave in your souls as the most precious remembrance of my country, living and eternal words. Cherish them as precious jewels, in the

depths, in the most intimate and hidden recesses of the secret places of your hearts.

This house that we have specially prepared for you in order that you might pass here in innocent and pleasant occupation your leisure time, in order that you might find here a reflection of your far away home, in order that you might here renew the memory of your fathers, of your mothers, of your sweet-hearts, who are now thinking of you; of your native land in which your absence is felt while you are away on the call of your country; this house and this meeting which we offer you show that we Uruguayans have been thinking of you all individually, that we have seen in the crews of your formidable warships not only the units of an army which is passing, but the members of a family, with whom we share our home; not an anonymous group of beings destined to die, but a handful of beloved brothers for whose life we raise our prayer to our common Father and whom we would wish to embrace one by one, to save one by one from the dangers and hidden enemies, not only material but moral as well, which may rise to meet them in their unselfish journeyings to and fro by sea and land.

I see now before me that fair young sailor, almost a child, who looks at me with his large blue eyes full of memories . . . and that other . . . yes, hundreds of others . . . A profound feeling of personal affection, I was going to say fatherly affection, is awakened in my heart and surges up to irritate my eyes. I am thinking of the pure and lovely things which bind men closest together; I feel that the strongest of ties is being knit between my soul and yours, my brave lads, joyous heralds of mother America, soldiers of Justice, of right, and of peace!

And my soul is lifted instinctively toward our common Father, toward the provident Father which is in Heaven.

I come to bid you farewell, my friends; we shall probably not meet again on earth . . . Will you keep my remembrance, the greetings of anonymous friends who have loved you in Montevideo and whom you have met on your passing visit to this good land of Uruguay?

This remembrance may become vague, or even vanish; the winds of the seas, the vivid presence of other lands, will dissipate it like a vapor. But there is one tie, one only, which the winds will not dispel. When on the starlit nights in the midst of the infinite ocean, you pass the slow hours of the night watch at the foot of your formidable cannon, more than once you will lift your eyes to the firmament above, and more than once you will feel pass among the constellations the memories of the absent country for whose glory you struggle, and they will fill your hearts with peace, with energy, with valor; you will see there the images of those who love you most in all the world and whom you have left in your native land, the image perchance of your mothers who in those very moments will be lifting their Christian prayers to Heaven for you that God may keep you in His care and that in your journeyings over far away seas and lands He may give you friends who may have toward you something of the paternal affection, who may see in you not only the strong arms of warriors, but noble and Christian spirits, and who may speak to you now and again of God, of Jesus Christ the Redeemer, of purity, of confidence in the Heavenly Father, of the fulfilment of your duties toward the good God, toward your fellowmen and toward yourselves.

That is what we wish to be to you at this moment; the friends of your souls who give you, among the transitory things, the living word which cannot

pass away; friends who may be to you in place of mothers, sisters, and those who love you most intensely.

It is well to remember, my friends, that among the many who show you attentions in a more or less collective and superficial fashion, there remain in Uruguay those who have loved you individually and who will follow you with affection after you have abandoned our hospitable harbor; remember, young and valiant sailors of the democratic fleet, that some there are who, on remembering this group of fair and youthful heads uniformed in white, will lift their spirits to the Father which is in Heaven, and will pray that on every one may come His omnipotent protection, His illuminating inspirations, His fortitude and His peace; they will ask that He guard you from the moral and material dangers that rise to meet you, and that He return you well and safe to your beloved homeland - better even and stronger than when you set out from her shores.

And this it will be, my friends, because the way you take is the way of virtue and heroism. That star spangled banner of your country, under whose shadow you sail the seas, is a sacred thing, as you well know; in her folds there floats the very Spirit of God, the God that inspired your virtuous Washington, and to whom the framers of your Constitution raised their devout invocations; that banner will inspire you always with sentiments of valor and heroism, and it will lead you in the way of victory.

But do not forget, friends, that the most glorious of victories, that which is most worthy of your flag, will be that which you gain over your own selves, by being strong in character, men of virtue and of heroic will.

I recall at this moment that, at the beginning of this war when invaded Belgium saw her youth fall sacrificed in the vanguard of her heroic resistance, the Belgian mothers cried out in anguish, but firm as the Christian martyrs, to the great Cardinal Mercier, Archbishop of Malinas: "Are these our sons who die on the field, martyrs for the faith?" "Remember for your supreme consolation," the illustrious prelate, deeply moved, but serene, answered the mothers kneeling before him, "remember that many of these young men your sons who possibly might not have had the valor to live well, have had it to die well. They have been happy to die for their country."

And you too be thus, my friends, living by your country and for her; be worthy of life and you will be worthy of a glorious death - death which awaits us all on the horizon more or less near, the same in war as in peace; be noble characters; be strong and valiant as men and you will be such as soldiers; know how to vanquish the enemies within you and you will conquer those without, however strong; be good sons of your Father which is in Heaven and so, and only so, will you be worthy sons of your American homeland which is on the earth, of the noble lady Democracy, our common mother, in whose defence you have taken up arms, and which is nothing else than virtue, self-denial in favor of the social wellbeing, the sacrifice of the personal to the collective will, on the part of the great majority of citizens.

I am very sure that you will always be such for the glory of our democratic America. For this reason I speak to you in this fatherly manner, because I know well that I am not scattering seed in your souls, but watering rather that which is already there, sown by your parents and full of germinating life. Many, and most happy, are the memories left in Montevideo by the

notable and gracious visit of the United States Fleet to which you belong, but, my valiant sailors, of all these memories the most gratifying and lasting is that of your own conduct among us; we have seen you in our streets and even in our churches as models of democratic culture; you have left us the example of an army of gentlemen above reproach, of men truly free and, what is more, of citizens worthy of that freedom, masters of themselves.

Farewell then, brave soldiers of our free and republican America. I have given you in my words the most precious thing which I have been able to find for you in the depths of my soul, the best that as a parting gift, I believe is to be found among the riches of this my country of Uruguay: paternal inspirations, sincere love for your souls. Everything else passes away, this alone remains to, and throughout, eternity.

Continue then, with valor and with unwavering faith in victory, your glorious journeyings on the great deep in the beneficent shadow of your spotless banner. Cherish with affection the remembrance of this land of Uruguay, whose fraternal embrace your very hearts have felt.

Goodbye, friends, may you be happy.

SONS, BROTHERS, MAY GOD BLESS YOU.

RECEIVED

APR 8 1916

Mr. Speer.

LATIN AMERICAN DENTAL SOCIETY
OF THE
UNIVERSITY OF PENNSYLVANIA.

Philadelphia, Pa., April 5, 1916

To the Editor

Dear Sir:-

We, the undersigned members of the Latin American Dental Society of the University of Pennsylvania, in answer to an article WOMEN LATIN AMERICA'S HOPE, published in the Evening Bulletin of April 3rd., in which the Rev. Silas D. Daugherty, syndical superintendent of missions for the Lutheran Church, without any regard towards the Latin American Countries, and contradicting himself in principles of Logic, condemns in a coarse manner the men of Latin America, making them appear as though they were entirely devoid of all honor and morality, and this having been brought to the notice of the above mentioned Society at its last meeting held on the evening of April 3rd., we, representatives of the different Latin American Countries, emphatically protest against the insult levied at us by the Rev. Gentleman.

"Nowhere in the world is womanhood so pure or, as a rule manhood so depraved, as in the Latin Americas" are the words of the Reverend Mr. Daugherty. Can anything more absurd be imagined than that a woman should preserve her purity having been born amid such corrupt surroundings?

The Reverend Gentleman arrived a short time ago from Panama, where he, no doubt, did not come in contact with good people during his stay in that Country, when he so judges all its people and all those of the rest of the Latin American Republics. We too up here, unfortunately come in contact with bad people and constantly read in the Press accounts of various kinds of crimes, but we do not, on that account, commit the injustice of judging as wicked all of the North American people. No, we have a high idea of what the word justice means, and though still young, and although destined to follow a mission not of Philosophy, nor Theology, nor the guiding of souls, instead of trampling upon the honor of our fellow creatures, instead of hurting their self pride, we have the common sense to reason, to respect, to do justice, and therefore trust that the

Rev. Silas D. Dougherty shall in future put more intelligently to use the power which his hierarchy gives him, and that the religion which he says we do not possess, may serve him as a guide to be more accurate in the fulfilment of his mission in life.

As to his remarks in regard to Christianity in Latin America we have the satisfaction of denying his false statement that only 3 per cent are Christians, since as the whole world knows all Latin America is Christian. So that, those who have read the article as to what the Rev. Gentleman told the Lutheran Ministerial Conference at its meeting, can see by this erroneous statement *what* little credence can be put in what he says and how unjust are his remarks, when he so judges Latin America, without fearing God.

In view of the aforesaid, the North American people should know once and for all that the culture and civilization of Latin America are on a level with those of any Nation, it therefore not being necessary to REDEEM us as the Rev. Gentleman insinuates when he says that the North American women must cooperate with the Latin American women to redeem Latin America; let it also be known now that the occasion demands it, that the difference between North America and Latin America is purely material.

With regard to the Statement concerning illiteracy it is a mystery to us where he obtained such statistics.

In spite of the Pan American Congress and the work which is being done to bring about a better understanding and a closer union between the Americas, we feel that this work is in great measure lost, because we, young men, who come to this country to pursue our studies, unfortunately return to our countries disillusioned by the erroneous concept in which we are unjustly held.

Hoping you will find space in your valuable paper to give this letter the publicity which it rightfully deserves as a denial of misrepresented facts and thanking you in advance for this favor,

Yours truly,

José T. Henao N. (Colombia)
 Eudoro Molina (Colombia)
 Carlos Chaves Velando (Peru)
 Alfredo Juan Byrne (Argentine)
 Horacio Bowen (Ecuador)
 L. F. Coll (Porto Rico)
 E. Sierra (Cuba)

R. Leite (Brazil)
 Domingo P. Guzmantei (Salvador)
 Luis Abadía (Panama)
 Ernesto Molina (Guatemala)

Presbyterian Conference at the Panama Conference
Held at 3 P.M., Sunday, Feb. 13, 1916.

Dr. Hulse presiding, the meeting was called to order.

Dr. Wallace of Mexico said: "I arrived at Yucatan just before the port was opened and noticed how the money had depreciated. I bought fifteen dollars' worth of scrip money for a dollar. I observed a naval man who had purchased a quantity of the same scrip and was amusing himself by scattering it about in the street while a group of Mexican street boys engaged in a mad scramble for the almost worthless money. I said to him, 'Do you like these people?' 'Curse them,' he said, 'I hate them and would like to see them all in the sea.' His opinion was due largely to two things, one, a frame of mind; second, a bad mood. This is typical of the wrong attitude of many of our people to Latin America. A Baptist told me of the fine behavior of a Mexican family left in charge of business interests. Every cent was accounted for, business had improved, and the cook hadn't stolen a single spoon. Many of us can see that the natives are of great worth, and shall shine as jewels in the crown of Jesus."

Dr. Russell, of St. Louis, said: "On behalf of the synod of Missouri, I want to ask for facts for use in the southwest district states. (1) How can we as pastors best help you in the fields? (2) How can we as churches best help you in the field? (3) What are some of the conditions, situations and difficulties on the home field that make your work hard? (4) What are some of the same conditions and situations that make your work easy? (5) What is the most outstanding need of the home church to help you and what are your difficulties with which we may help you?"

Dr. Wallace said: "Pray for us as often as you can. Inform yourselves better with regard to Mexico, and realize the tremendous need there is for the gospel in Mexico just as in any pagan land. People at home always like to know about our best students like Osuna. A priest once said to me, apologizing for an ugly image of Christ, 'We don't like that image and would change it but the Indians wouldn't like that.' Now I said to him: 'You have been at it for four centuries and failed, while we have a group of ministers raised up in two generations whose family life is pure and wholesome.'"

Dr. Allison, of Guatemala, said: "First, find out where Guatemala is. In an extended campaign of deputation work in the States on behalf of missions I was usually introduced as from South America. We have had recently in Guatemala many earthquakes. Every Catholic church has been thoroughly cracked but ours has escaped. As the common people attribute earthquakes to the Protestants, their argument so far has had no point. Guatemala should not be lined up with Central America and has never been classed with North America. If included, the entire statistics fail to convey a correct idea of the absolute missionary destitution of Central America. There are only seven ordained men in all Central America. We have a girls' school, hospital and printing press. The girls' school has attracted great attention. It is the first school of its kind in Central America. In all Central America there is only a small boys' school which owes its origin and equipment to the U. S. having its own building. One of our workers came to me lately to get some Christian fellowship, as he is always travelling. one man works over a million Indians. Letters and requests flow in upon us constantly. We need a training school for workers. There is not one among five million people. We have no ordained native men there. Central America always looks small to you, but Guatemala alone is equal to six of the New England States."

Dr. Russell asked: "Why is it that in twenty seven years you have not trained native workers? I have had too much to do to be able to train the

them. We have excellent preachers who will hold their own with any of us. We have two converted gamblers who can preach in a marvelous way, and know the Bible better than we do. M

Mr. Osuna of Puerto Rico said: I was educated in Princeton Seminary. Our work is in the western and central part of the island. I can take both the American and the Latin American viewpoints, as I am a native of Puerto Rico, and was brought up in the States. (1) We need the right choice of an American missionary. I am in a place where a wrong choice was made, and I have had to go over everything again. A man came who spoiled everything. We had three cases of that in Puerto Rico. If a man at the end of the first month shows that he will not do the best thing is to send him home at the end of the first month. (2) A native ministry trained on the field is what we want. It is hard for so, brought up in America to go back to my people in Puerto Rico. One becomes quite an American and gets out of touch and sympathy with his people. The Protestant Ministry has not been anything more than a joke up to the present time. All kinds of people have gone into it. A preacher must be able to take his place among educated men. We have a fairly good Union Seminary there. We require a High School education and three years of Theology. I think it should be improved even more. We need American young ladies to assist the preacher in his teaching and visiting. We need the right kind of equipment, not to donate them large churches, but to look to the future. In our part, we have just two chicken coops with poor walls and the people don't like it at all. The furnishing of hymn books and organs is another thing. I have not a hymn book supply or an organ among my ten thousand people. A Board should back the missionary with a budget. This year we have been running behind. Cooperation among denominations is needed. I studied in Princeton, but receive anyone who accepts the Bible as the word of God and Christ as his Savior and is willing to live the Christ life. We cannot say as much for all of the denominations in Puerto Rico. Some of them will not receive a man unless he has been immersed. That is a great hindrance. I can understand the different churches in the U.S. But these people have been used to one church/ and when we go to them with several they do not understand it. We ought to look forward to having "but one church, an evangelical native church."

Dr. Russell suggests that neostyle might be used for making hymn sheets. Mr. Osuna said: "There is no one in my district who gets more than 20 per month and the collection doesn't amount to more than thirty cents a week. Dr. Carvin interposed - "There are many churches in the States ready to help when he knows the facts."

Dr. Greene of Cuba said: "In Cuba our native ministry is far in advance of our material equipment. We have a very superior ministry of twenty men who form our presbytery. In addition we have three young men who have been reared to work among the colored people but the appropriation was cut down and we have not been able to send them out. Our greatest need in Cuba is for chapels which would cost about \$3000 each. Organs do not last long because of the wood worms."

Dr. Masserona of Cuba said: "The Presbyterians in Cuba are satisfied with the progress they are making. Our difficulties, those common to all Latin lands do not discourage us and by good fortune we count on a Board which attends to our requests in as far as it may be possible. I am glad to hear the call for a native ministry. This facilitates the confidence of the sons of the soil. I believe from the bottom of my heart in the U. S. A. and cherish for it a deep affection, but thinking of the progress of the work and its needs, I silence this love in the interests of the work. We need day schools annexed to each of our chapels. The children go to the Sunday School, but are under influences all the rest of the week. It is a web of envelope. I think that what has said here will not be lost

The existing marriage laws make it difficult for our girls who go out from our College to remain Protestants. At present, it is possible to be married first according to the civil marriage, and then follow that up with the Protestant rite. That constitutes by virtue of the civil rights of the civil marriage, a legal marriage, but should any one of the contracting parties elect later on to marry another person according to the Catholic ecclesiastical marriage, then the previous marriage becomes null and void though the children are considered legitimate. A law is soon to be presented to Congress endeavouring to prevent civil marriages being given to anyone who was baptized as a Catholic. Now, what would you do with your girls in such circumstances. We cannot train up all our girls to be celibates, and yet it is a very, very, difficult question. In a short time, we shall be face to face with the question in an acute form, because we have 4 or 5 young couples who wish to get married. For years the opposition of the priests has taken the form of confusing the ignorant with such stories as that we kept the devil enchained in the chapel, bought souls, etc. but that had little effect and they have changed their tactics. A sermon preached not long ago by one of them acknowledged the virtues of our work and the reverence of our worshippers, but added "While all that is true, they ARE LOST because outside the pale of mother church." That is the introduction of the new Jesuitical method which is designed to have people persuaded that it is best to have nothing to do with us. While we are struggling away the Jesuits have entrenched themselves in a new and large property. They have organized the women of the coast in a society of Catholic mothers who are pledged to the strictest obedience." Prof. Braga of Brazil, asked "To you think, Mr Williams, the laws of Colombia are framed against Protestantism and the Christian church?" Mr Williams, of Colombia, replied "Nominally there is liberty of faith, but really there is not. Catholics put the screw down."

Dr Browning, of Chile, said: "Chile is the shoestring Republic and is 3000 miles long and 75 miles wide. It has 9 ordained missionaries, with their wives, 2 lady workers and ten national ministers, besides other national workers, all in the Presbyterian mission. There is a union theological seminary, well organized in which Methodist and Presbyterian missionaries do the teaching. These two bodies have also a union paper. We have popular schools in Valparaiso which reach the artisan class. One of our students from our superior department was elected to the National Congress and another to a Pan-American Congress. We have among our students sons of some of the most influential men in the Republic. The paper appeals to many who never go to the schools.

Dr. Millar asked: "How do you provide for denominational instruction in the Seminary?" Reply- "There is none." We circulate 2000 copies of our paper every week.

Sr. Martinez, Moderator of the Presbytery of Chile, said: "The thing which has impressed me most here has been the method of cooperation and unity. Union does give strength. We expect this Congress to help us in the solution of our problems of cooperation.

Our greatest need is a national ministry well prepared. We are losing the best people because of the deficiency of the national pastors. The presence of a second or third generation which, beginning to better themselves economically and socially, and which would form the better link between the upper and lower classes are disappearing from our churches entirely. This is a lamentable fact in Santiago and Valparaiso. Had we been able to hold onto the young people we have educated there we would to-day have an influence in Congress and in legislative spheres. When we can find the solution of this difficulty, we will not have to lament any more.

If the influence of this Congress does not result in improving this situation, our work in these countries will become weaker and weaker. Every church should have its school annex. Everybody is calling for this. We have hundreds of children who must go to the State schools. We should conserve these children for ourselves. All the influences outside of the Church are bad; this is a great difficulty. Another need is that of the education of the women in the home. Our women are good, but in new countries such as So. America their education is sadly neglected. There is only one women missionary in Chile who gives her time to this class of work. The missionaries' wives have home ties which hinder them from doing this work.

a Program

1. It can present an object lesson of how our fairness & right spirit in dealing with a different people in mission & church relationship
2. It can present friendly bonds & relationships to the Pan American the unselfish and sympathetic side of Americans
3. It can lead to a new interest, at home in Latin America & our mission there

It can bring together in departments, school, common purpose the leaders of the religious forces of N. & S. America - lead to help of each other by without the help of - 60.

It can lead to longer measures of cooperation in the evangelization of Latin America. It can aid in every program.

(6)

1. The ultimate ideal of a united Church as has been manifested & for as long as we live - nationally organized - unified as America.
2. A Com. on the Promotion of Unity, work in U.S.A. rep. the N.A. Board & this mission to the Latin America & Europe, with added mission.
3. National Com. rep. the mission to the Latin America.
4. The cooperation & effective cooperation of the whole field, with no overlap.
5. Mainly concentrate on things of mission & evangelization & employment of native helpers.
6. Union in education instruction, - promote on high grade Univ. colleges in Mexico, Cuba, Argentina, Chile, Brazil. - on high grade High schools in Mexico, Argentina, Brazil - on good normal schools for women in Mexico, Cuba, Argentina, Brazil. - Sunday school work out in co. operation

7. The procedure

- (1) A central fed. com. of the above 2
- (2) Three central agencies - or four - Mex., Argentina, Brazil
- (3) United Church papers & B. help in each nation
- (4) Des. study materials for B. help.

51

8. The form these work.

Why should women be interested in L.A.

What can they do for L.A.

What women in L.A. can do

The work of the women that needs to be done is so great that it requires all the services which can be rendered by every class. All the resources will be needed for the task.

Some of these, and especially those which are so limited in the scope of their activities are especially important.

The request that by the women should be made to the women in the future are new directions can not be without its important part in any other direction.

The work done has been of the same kind - this is done in the large - not yet taken advantage of the women's resources.

The women's work is to do all new & needed elements of this or to require work. Accept this (single) policy. If you had seen "women's help" - it is an equal feature. The women's work is one.

The women's work is to do all new & needed elements of this or to require work. Accept this (single) policy. If you had seen "women's help" - it is an equal feature. The women's work is one.

Interpreter

~~Maya~~

~~Mrs. Montoya~~

~~Tickets for Spoken for extension~~

~~Special hour for Banning.~~

~~2 Am. West. States - visit of students.~~

Get copy of Pan American by Am. Intl. ...

Indy. and Bogotians 2nd Monday.

On P. ... ~~Report of the Conf~~

~~Mrs. Pratt - Friday~~

~~Dr. Larr. Cuba set a exp.~~

~~Sunday
am. Sea boat 4.
apt. 9 am~~

Dr. R. R.

Hotel Tirol
Aucou, Canal Zone

of voluntary prayer? Could not
continuous prayer be made for the
meetings, the readers, the speakers,
the plans, the continuation of the
work? Can we not wait more
on God in the united prayer of
the Congress?

this is the request
of many.

Sincerely - Lerington.

Dear Dr. Speer:-

Several of us have been talking over our congress & it was suggested that I write simply a little note. A call to prayer was sent out. where is the prayer in the meetings? Could not the devotional ^{hours} be better spent in communion with God rather than in listening to still more & more addresses? could we not have some seasons

1 If we a plan of Conf. has demanded
by condition it was this

2 If we are not adopted under condition
2 according to the process of the Court it was this.

3 If we are not practical it is this
3 If not this one, then can we ever

4 If we are not with good Charter approved
4 it was this:

5 If we are not approved a Court to it is this.

~~To do not come any one - Let's mention others
6 - allow but we must justify our conscience, Liberia
Let's recognize need of country sub. charter.~~

Now is the time. The longer we wait the harder - Japan

Mexico Conference

1. Are the statements made on page 25, lines 2-8 accurate? If so, how can this undesirable state of things be remedied? 10 ms or less.
2. Are the advantages of necessary primary education being carried to any considerable portion of the youth of our Evangelical congregations under our present system of mission schools? If not, - how can the desired object be attained?
Note: Instead of putting the schools among the congregations, the plan, generally, is to have a central school and draw the children to it.
3. How can the advantages of our secondary schools be placed within reach of the choicest spirits discovered among the youth of the Church?
4. Comparing what is said in regard to the results of the system of education followed in Det. Am. on pages 11. ls. 13-50, 14. ls. 30-42, 17. ls. 14-42, with the scheme recommended by Com. on page 81. ls. 6-8, should we prefer the Det. Am. scheme of 6 yrs. of gymnasium in liceo and 6 yrs in professional school or the scheme recommended by Com., or a course of 4 yrs. High School (lower grade than Am. H.S.), 4 yrs. Junior College, & 4 yrs. Professional School?

5. To accomplish the objects of mission schools, is it necessary to maintain the two classes of schools referred to on page 80, Cs. 9-21 of Commission's report? If so, why?
(are there caste distinctions among Lat. Amer. people?)
6. What is the consensus of opinion among workers - missionary and native - in Lat. Am. on the subject of the desirability of coeducation?
7. To what extent is there already a demand for higher education (college grade) of woman in Lat. Am.? How can the demand be created?
8. Is the value of the scholarships referred to on page 85, Cs. 8-17 sufficient to enable a worthy lad of limited means to avail himself of its advantages? If not, ^{how} could this need be supplied? and would it not greatly tend to a better mutual understanding between the peoples of the two Americas and to closer relations commercially, ~~and~~ intellectually and religiously, if provision were also made for sending choice spirits ^{from} among our youth of N. A. to study in the universities of Lat. Am.?

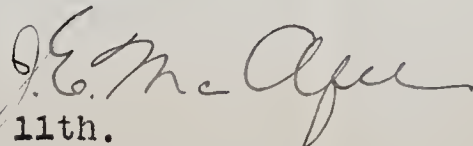
To the Business Committee,

It is worth suggesting that a period be allowed at some time during the Congress for a presentation of the facts relative to the Latin element in the United States, especially the Mexicans on the southwestern border. All the delegates from the Republics of Latin America should be apprised of the more salient facts. The work of evangelization among these falls directly upon the churches of the United States, increasingly upon their immediate parish organization, so that the method of approach is recognized to be different from that among the populations of foreign nations. But no phase of our complicated immigration problem in the United States is at points more baffling than that of the Mexican and other Latin American immigrant. Large sections of this immigration ^{are} intensely alien, and call for methods as yet not discovered, at least not applied.

Our solidly alien population of this character exceeds that of certain of the Latin American nations. Even though methods of missionary endeavor among these people may not be considered the proper consideration of this Congress, yet the more significant facts in this field should, it would seem, be definitely brought before the delegates.

I chanced to know that Rev. Vernon M. McCombs, one of the delegates, is informed of these facts, and would doubtless be willing to present them as opportunity may be made. He is superintendent of Spanish and Portuguese work of the Methodist body in Southern California.

Very sincerely yours,



Hotel Tivoli, 1916 February 11th.

ATTITUDE OF THE PANAMA CONGRESS ON CHRISTIAN WORK IN LATIN AMERICA
AND OF THE DEPUTATIONS TO REGIONAL CONFERENCES
TOWARD THE ROMAN CATHOLIC CHURCH.

In view of the questions that have been asked regarding our attitude toward the Roman Catholic Church and the misapprehensions that prevail regarding the former deliverances of the Committee, not only in the United States but among missionaries on the field, it appears wise that a further statement should be made and that, in the interest of clearness, this statement should be distinguished from the views which have been erroneously attributed to us. Three attitudes may be cited.

First. - Some Christian men, who do not themselves accept all the tenets of the Roman Catholic Church and who deplore its low spiritual state in Latin America, nevertheless feel that the Roman Catholic Church as a whole is one of the great historical Christian communions which should be treated everywhere, including Latin America, with respectful consideration as a Church of Jesus Christ; that we should make no attack upon it; that we should seek its cooperation in our plans for strengthening the cause of Christ in Latin America; and that we should refrain from participation in the Panama Congress because it will be offensive to the Roman Catholic Church and weaken the hope of ultimate reunion with it.

Second - Other Christian men insist that the Roman Catholic Church, so far from being a Church of Jesus Christ, is the most formidable enemy of that Church in Latin America; that whatever evangelical truth it holds is so overlaid with error and superstition as to be undiscoverable by the common people; that the bishops and clergy are ignorant, fanatical, reactionary, and often personally corrupt;

that the influence of the Roman Catholic Church is a blight upon the life of the Latin American people; that there is no hope for the enlightenment and regeneration of Latin America until this power is overthrown; and that the chief duty of the approaching Congress is to bear solemn witness against the iniquities of the Roman Catholic Church and to expose them to the world.

Third - The Committee on Arrangements for the Panama Congress, and the Deputations which are to conduct the Regional Conferences that are to follow it, do not deem themselves called upon to align themselves with either of the two positions that have been indicated. We do not interpret in such terms our missionary purpose in Latin America and the Panama Congress nor do we desire that anything that we have published should be so construed. Whatever may be our differing opinions as individuals, we agree in holding that our dominant thought in the Congress should be of the peoples of Latin America and not of the Roman Catholic Church. We are not unfamiliar with the conditions of that Church or with the sins of Latin America, but we see no advantage in denouncing or gloating over moral diseases which are already well-known and which exist to some degree in every land. The object of the Panama Congress is to consider how the divine remedy for moral diseases can be more effectively applied. The sins of Latin Americans are the sins of men in all countries except as religion is pure enough and strong enough to create and maintain higher moral standards. Our concern is with these standards. We are going to Panama, not with the notion that we perfectly exemplify loftier ideals, not in a spirit of fancied superiority, or with any desire to deal belligerently or arrogantly with the customs or institutions which Latin Americans deem sacred, but we go to them as brother men, painfully conscious of our own limitations as well as of theirs. We are

to deal with the patent fact, admitted by all, that whatever ^{may be} the theory, religious influence, in a spiritual sense, is weak in Latin America, and that a large majority of the people do not have the open Bible or that opportunity to know Jesus Christ as Saviour and Lord whose "gospel is the power of God unto salvation." As administrators and supporters of missionary work in Latin America, we are planning this Congress and the Regional Conferences in a spirit of mutual respect and brotherly sympathy, desiring above all else to preach the Gospel, to bring to our fellow-men in Latin America all the help that we can in the things which make for the creation and strengthening of Christian character, and gladly welcoming from them in return whatever assistance they can render to us. The change of name from Missionary Conference to Congress on Christian Work did not indicate any change of scope or purpose nor a belief that it would be more acceptable to the Roman Catholic Church, but simply a belief that it would be more acceptable to the Latin American people in whose interests we were to assemble and to whose opinions on a matter of this kind we should give the most courteous deference. The original suggestion to this effect did not emanate from the Committee, but from South America, and every Latin American evangelical Christian whom there was opportunity to consult strongly approved the change. We believe that the general attitude of the Panama Congress toward the prevalent religious sentiments of the community in which it is to meet, should be substantially that which a sensible and courteous Christian gentleman would take in discussing religious subjects in a personal call in the home of an individual Latin American whom he wished to win to Jesus Christ. We record our strong conviction that the Congress, representing as it will varied elements and different points of view, can most effectively and harmoniously do its work by avoiding negative positions and harsh criticisms and by concentrating time and strength on the positive and

constructive aspects of our mission work in Latin America. We do not believe that the wise approach to any people is by invective of their present religious systems or by exploiting their social vices and social defects. Rather we do believe that our approach should be with a positive statement of Christian truth given in the spirit of patience and love and in the full confidence that the truth will make its way. There will be no surrender of vital Christian truth at Panama, no covering up of anything that ought to be exposed, no attempt to prevent an honest statement of necessary facts, no apology for the straight evangelical positions. But there will be, we trust, the courtesy and fairness which should characterize Christian gentlemen in dealing with problems which deeply concern the life and customs of friendly peoples with whom we earnestly desire to cooperate in the regeneration of a great continent - a manifestation of the spirit as well as a use of the name of the Christ who is our common Lord.

Arthur J. Brown.